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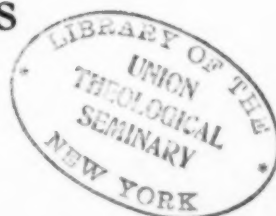
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EDITORIAL

Indifferentism and Its New Excuse

THOUSANDS of people who absent themselves from the churches in this reconstruction period must needs find an excuse adapted to the mood of the time. Each age has had its own popular excuse for remissness in religious duty. It was once popular to plead, "There are so many hypocrites in the church." The new explanation given by the religious delinquent is, "I had too much religion when I was a boy." Of all excuses this is the meanest, for it involves a challenge of one's parents on the fundamental level of their tutelage. None but an insensitive person would say this direct to his parents' face. The implications would be too painful. Yet many say it where parents have long since passed from the earthly scene. Darling children are often given their choice of going to Sunday school or for an automobile ride. When Johnny and Jane vote for a trip and a picnic, their elders solemnly recall, in justification, that in their own youth they had too much church! All of which indicates that the educational program of religion has not yet won the intelligence of the general community. Neither the family nor the state allows the child to decide whether he shall go to school and study arithmetic. The teacher may do her best to make the school room interesting and the parents may urge the advantage of an education, but the child goes off to school. We do not hear very many people saying that they had too much education when they were young, and give that as a reason for never looking at a book or a newspaper. They do not say that because of a surfeit of music in childhood they never go to a concert. The man who does not go to church nowadays is not suffering from a surfeit of religion. It may be the religious education of his youth was not wisely done, but the man who

went to church when he was a boy is more likely to go now than the man who had no church-going habit when he was a boy. In every community there is great need of convincing the community that religion is not something children can get after awhile by some cheap and easy device like that of going forward to the altar. The best religion is to be gained only through toil and prayer and study.

Love Not Dependent On Political Orthodoxy

WHEN the call for relief for famine victims in Russia first was flashed across the wires, the reactionary press of the country delivered an ultimatum. No charity until Russia gave up her political heresies. Until such a time as the Lenin government was overthrown, children might starve and the cholera might stalk through the land. This would make a new amendment to the parable of the good Samaritan. While we may overlook many faults in the man who is wounded and bleeding, we must examine him as to his political orthodoxy before we stop the flow of blood. If he proves to be a socialist or communist, let him bleed to death. The Christian church can hardly take so crass a view. The children of Russia, and probably the nine-tenths of the population who do not read and write, could not tell the difference between socialist government and czarist government on a bet. So far as appearances go, there has not been much difference. The same old intolerance of free speech has gone on. The same invasion of legal rights has characterized Lenin as characterized Nicholas. The peasant with his wife and children has been the victim of circumstances. If he favored a change under Nicholas, it is not to be wondered at. If he fears another change of government, after one

change of rulers has brought such a debacle, it need not be wondered at. Meanwhile the followers of the Nazarene whatever their political views, will not wait upon academic debates in the field of political economy before they do something. The famine and pestilence in Russia must be stayed at any cost. Pestilence is a thing that might reach even us if we did not establish the battle line against it thousands of miles away. But aside from all such self-regarding considerations are not these Russians our brothers? Whether they have been right or wrong in their opinions and policies time and God will judge. They are our brothers in the flesh and in the faith and perhaps in no nation on earth is there such loyalty of faith, though often unilluminated by educational advantages. The man who has two coats will part with one, and the man with two loaves will communicate with the man who has none, until those who need are cared for. This is Christianity.

Democracy Coming to the Church in Mission Lands

DEMOCRACY is one of the most popular words in the whole world today. Throughout Asia, once the home of absolutism, there are strong democratic groups who are insisting upon popular rule. British rule is being challenged in India in spite of the efficiency of British methods, and the progress made under the union jack. In China there are now two governments, and the new government under Dr. Sun Yat Sen has democracy for its watchword. Facts such as these have bearings upon the conduct of mission work. In the old days the churches in oriental countries were completely under the domination of the missionaries. This seemed like the only way to get on. Now the native Christians are serving notice on missionaries in many sections that the control of the churches must be in native hands just as soon as these churches can provide the funds with which to carry on their own work. These churches will also insist upon their own terms of fellowship. It is almost impossible for Baptist and Disciples missionaries to make the poor benighted Hindu want to excommunicate his Christian brother for a wrong opinion about baptism. There is a similar obtuseness among Episcopal churches in India where the natives seem utterly incompetent to grasp how tremendously important it is to have a ministry that traces itself back to the apostles through an unbroken contactual succession. The truth is that the narrowness of our western Christianity will be wiped out of India and China and Japan within ten years after a native church becomes autonomous. They may even be sending missionaries to America after awhile to recall us to the loyalties and the points of emphasis that characterized New Testament Christianity.

The Church in the Recreation Business

IN recent years large numbers of churches have gone into community recreation. The motive that led them to this task was at first the idea of "holding the young people." There was no idea at all that any form of play might be related to religion. In some churches there has been no right apprehension of the difference between amusement and recreation. All over the country one can

find perfectly good gymnasiums in which there are now no activities. As one travels from church to church he finds here an unused bowling alley and there a set of perfectly good baseball uniforms that have been laid away to be consumed by moth and dirt. These tragedies arise from the lack of proper guidance in the significance of play. This is not surprising, for it is not so long since many church people frowned upon play as the work of the devil. In many cases the reaction from such an attitude leads all the way to the soul-destroying attitude that any kind of amusement is worth while, more worth while than any other life interest. The distinction between amusement and recreation is a very important one. In recreation we build over again. Every kind of play is to be tested by its reaction upon character, upon our daily toil and upon our spiritual attitudes. With such a principle in mind one does not need to tarry long in condemning a bull fight, or in commending chess or tennis. In one case we kill time by a process that brutalizes the soul. In the other we develop skill of mind or body, and give the mind that relaxation which is necessary to insure the quality of tomorrow's thought. The playground is the teacher of social justice. Fair play is the beginning of respect for all law. The churches that have gone in simply to kill time for a group of young people in order to "hold" them have been disappointed, while the church that has sought to re-create its young people, using the word in that wonderful double sense which is possible in true play, has gone on building character quite as truly in its gymnasium as in its Sunday school.

Interchurch Leaders Sustained by Their Critics

THE manufacturers of the country, though not without notable exceptions, have been in a state of indignation for many months with regard to the published report of the commission of the Interchurch World Movement on industrial conditions. There have been two or three feeble efforts to answer the indictment brought by the Interchurch report by ministers whose addresses have been given wide circulation by the manufacturing interests, but for the most part the factory leaders have been compelled to swallow their anger. Recently Mr. Clayton L. Patterson, secretary of the Bureau of Labor of the National Association of Sheet and Tinplate Manufacturers, issued a forty-thousand word criticism of the Interchurch report. It is interesting to note that after many denunciatory remarks the central point of the Interchurch report is admitted. He says: "I am not prepared to say at this time that the eight hour day is too short, nor the ten hour day too long, but I do say that the twelve hour day is too long and the seven-day week indefensible, and strange as it may seem to the gentlemen who have so severely condemned the steel industry for the practice, 95 per cent of the steel manufacturers of the country today are of the same opinion. The twelve hour day and the seven day week in the industry must and will be abolished because it is inconsistent with public opinion, is un-American under present-day standards, and detrimental to the best interests of the workman and his family." If Judge Gary can still defend the policy of his corporation after this report he has indeed a tougher skin than any of us have imagined. While

his corporation has sponsored many philanthropies, most of these have been made necessary by a policy of long hours the effect of which is to break the men whom he later undertakes in some measure to repair. What the public demands is a labor policy that will enable a man to stay well through the normal period of a workingman's life instead of going on the human junk pile in the forties.

The American and Americanization

IT is the native American who is often the stumbling block in the way of Americanization of the foreigner. His attitude toward the newcomers is one of aloofness. He does not get acquainted with his neighbors of other races, but gives them the social snub. The immigrant comes to this country just a little less ignorant of America than many Americans are of Europe when they go there for the first time. They ask questions that are sometimes ludicrous. Their mistakes in language may provoke mirth, but not among those Americans whose German has been mocked in Berlin, or whose French has provoked smiles in Paris. The first thing that is necessary in the process of Americanization is to make the immigrant love America. He cannot do this unless Americans are themselves lovable. The very idea of Americanization may be formulated in such a way that it is not essentially different from the thing that was once called Germanization. With the gates at Ellis Island swinging wide open again, and large numbers of immigrants coming to us from the most underprivileged nations of the world, there is more than ever reason to be concerned about the treatment of the foreigners. They are coming from Italy and Syria in large numbers, and these immigrants will not be Americanized by any happy accident. Only a deliberate purpose and a thoroughly Christian attitude toward them will make them acceptable parts of the future structure of America.

State Money for Sectarian Purposes

HOW sectarian projects may be aided by political leaders without support of law is well illustrated in the case of Pennsylvania. Some thirty years ago a small appropriation of thirty thousand dollars went through the legislature in support of a sectarian institution. Since then the annual budget has grown until the grand total of over two million dollars was reached. Roman Catholic institutions were for the most part the recipients of the money. The work they are doing is in many cases laudable work. But along with the philanthropy sectarian propaganda is carried on which is virtually paid for by the state. Recently a taxpayer brought action in one of the lower courts to restrain the state treasurer from paying out the money to these institutions. The lower courts decided against the petition, but when the action was carried into the supreme court, an order was issued sustaining the complainant. This kind of thing has been going on in other states than Pennsylvania. Schools for the Indian paid for with taxpayers' money have been used for ends of religious propaganda. There has been complaint in Illinois with regard to some appropriations. The secu-

larist who is opposed to all religions gets his best argument out of this practice. Holding that all religionists are bad, he makes such action appear as a looting of the public funds, which in some measure it is, even though the community receives some service in return. Protestants have seldom been charged with any illegal use of state funds. It will be quite to their interest to avoid even the appearance of evil in this regard.

Anglo-American Snags

A BUST of George Washington has been unveiled in the crypt of St. Paul's Cathedral; a statue of Lincoln stands near Westminster Abbey. Preachers exchange pulpits, orators talk eloquently of "hands across the sea," editors write of "cementing the great friendship"; but all the while the Ship of Goodwill, is running against snags. Mr. A. G. Gardiner—perhaps the ablest editorial essayist since Watterson retired—has just published a brilliant little book entitled "The Anglo-American Future," in which he generously lays all the blame for the present misunderstanding on Britain—but that is far from the fact. Owen Wister, in "An Ancient Grudge or a Straight Deal," lays the blame at the door of school boy prejudice in America; and so the honors are even. Mr. Gardiner says that we must get the grit out of the machine—naval grit, Japanese grit, Irish grit—and then the wheels will run smoothly. But will they? As a matter of fact, on both sides of the Atlantic there is just now an acerbity of feeling which differs widely from the protestations of union during the war, and which has little to do with presidents or politicians. What is it, therefore, apart from mere mischief-making, which has again aroused ill feeling between two nations of professedly the same ideals and tradition?

Manifestly there is something deeper which furnishes the mischief-maker with his opportunity and material; and since the armistice there has been, for the first time, an organized anti-American propaganda in England—not in Scotland or in Wales—matching, if not provoked by, the organized anti-British propaganda in America. This is a new factor in the situation, and unless we reckon with it we shall fail to face the reality. An Italian publicist said recently that in the English mind America has taken the place of Germany as the naval and commercial rival of Britain, and that conflict is inevitable. By the same token, since the war, and especially since the peace conference, the average American mind has a profound distrust of Britain, fearing that her cunning may tie up and shackle the simple American giant before he comes to a full realization of his powers. As matters stand, no compliments, no ringing of the Anglo-Saxon changes, no outside methods, can much affect what is fundamentally due to differences of temperament, joined with a lack of knowledge on both sides.

What, then, shall we do? Chesterton has told us that we can abolish the inevitable, and that is the task before us if the world is to be stabilized. Surely the friends of Anglo-Saxon unity make a supreme mistake in narrowing their appeal. It is not for the countries concerned that

such unity is necessary, but for the benefit of the whole world. In both countries the wider conception would do much to dissolve ill feeling and misunderstanding, which are regretted by the better elements in both. Mr. Asquith said the other day at Manchester that the most fruitful and the one really permanent lesson of the war is that it has taught, or ought to teach, mankind "the interdependence, moral, social and economic, of all the communities which make up the civilized world." In America we are slow to learn this lesson, much less to assume the obligations which it imposes; and the air of blurred bitterness and cloudy cynicism in which we have lived for more than two years has not been favorable to such vision. Perhaps, with the coming of a better mood and a clearer sky, we can at least see the snags in the way of English-speaking friendship, and avoid if not remove them.

Plain Man Statesmanship

YOU, Mr. Plain Man, are the individual of whom, according to a writer in a recent number of the Hibbert Journal, it is required that you shall discharge certain official functions in the service of the speculative social philosopher. You can ask certain pertinent questions which for him to ask too boldly would be reckoned impertinent. None can doubt your orthodoxy. When you raise the question, you frankly wish to know. If he inquires too pointedly, he is indexed if not cashiered as a heretic and a radical.

It is eminently time you got busy upon your official duties. For we are in a muddle which must be utterly bewildering to your straightforward mind. Honestly, now, have you encountered during the past two and a half or three years an economist or financier or practical business man or captain of industry, for whose economic acumen you would give the snap of your finger, who has been able to show you head or tail of the tangle into which fate or our own perversity has brought us? It is futile to ask who is running our economic affairs. Manifestly nobody is. But who knows anything about them, can conjecture where we are coming out, or what ought to be done to bring us anywhere?

A while ago it was all for thrift. Every device was adopted to induce the American people to save. Our shameless thriftlessness was the concerted theme of essayist, poet, column, paragrapher, editorial leader, and even the reporter's scoop. And millions of us actually began to take ourselves seriously as savers. We swelled the accounts of the savings banks to unprecedented totals. We bought stamps. We bought bonds, sold them, then bought them back at the lower figures which the market quotes.

Shortly the cry was Produce. Increased production was to save us and all the rest of the world. The world was famishing for food. Europe was going barefoot for the lack of shoes. Asia was shivering in the default of clothing. Africa—well, though it has got on thus far without shoes and precious little clothing, yet Africa was desperately in need of something which America could gener-

ously provide if all of us would only make it our conscientious concern to produce, produce, produce. And produce we did, farmers, laborers, manufacturers.

Latest has been the cry Buy! Everybody buy. Buy everything, anything. Make it a patriotic duty to brace the market. Empty the bursting warehouses. Revive the drooping spirits of the retailer. Save the manufacturer from abject despair. Stop this "buyers' strike." It is scandalous, un-American, cruel to the producer and is undermining the economic fabric on which the nation's and the world's civilization rests. Now, how can one live in this babel of precepts and retain his sanity? How can we save with all our might and buy with all our resources at the same time? If bursting warehouses are about to swamp our economic system how reasonably can production be hailed as the crowning virtue of our industrial order?

For more than a year we have just been "turning the corner," and the golden age of industrial prosperity has lain before us. But where is it? Has anybody's eye actually pierced the economic gloom which still so bewilders you, Mr. Plain Man, or is all this hallooing simply the boisterous way men supposed to be wise take to conceal their own bewilderment? Does anybody really have a glimmering of a notion when or how or by following what course we shall get out of the present muddle?

What are those sound and enduring principles to which we must hold against all the shocks of the recent world upheaval? The tariff? Mr. Fordney and his fellow-partisans of congress are very enthusiastic, or try to appear so. But can a high tariff be made to sound like the same heaven-sent gospel to a creditor nation that it was made to seem to a debtor nation? Now that we have everything to sell, and every healthy breath of our industrial life is dependent upon an active, wide-open market abroad, is it sound economic policy to antagonize every foreign market in the world by mountainous barriers to exchange? Now that we owe little or nothing, and everybody else owes us, how can we collect what is due if we play to a heretofore-unheard-of limit the old debtor's game?

We are a creditor nation. Our money is tied up in foreign securities. What if those securities turn out to be worthless? Is it physically, elementally, within the farthest flight of the imagination possible for the nations of Europe to pay off their war debts, piled as most of them are upon debts which previously were hurrying several of them toward abject bankruptcy? Have you found anyone with the least or the greatest skill in figures who is able to show how this can be accomplished?

Of course it is not being accomplished. Everybody knows that. The interest on these debts cannot now be paid. Can the interest ever be paid? The principal is too stunning even to think of. After Mr. Mellon has refunded the sums owed us by European nations, what then? After four years the next secretary of the treasury must doubtless recommend the refunding of the then unpaid interest on these new securities (?). And so on, until the crash comes. How far off is the crash? Can the mind of rational man conceive a way of avoiding the crash, if we continue to hold to the present economic order?

How the socialist would exult today, over the fulfillment of his horrendous prophecies, if he dared lift head or voice! But of course he dare not. The present generation will see red to the end of its days whenever the name of socialist is mentioned or any economic proposal couched in the terms he made familiar is broached. The socialist boasted of what he could do before the war, how certainly he could and would prevent what the world has suffered and is suffering. His rout and the crumbling up of his program is one of the monumental events of the war. He is thoroughly done for. What there is to salvage from the collapse of his program must be thoroughly repainted and furnished until it shall not be recognized as his or having to do with his ill-fated schemes. Russia is all left to him, and Russia he is usually hottest of all to repudiate as none of his.

So here we are. Are the employers going to save us with their feverish drive for the "open shop," which their most eminent leaders plainly assert will make an end of trade unions? Will the unionists any more certainly save us when they insist upon the hundred per cent union closed shop, Brindellism and all? Are the sporadic experiments in "industrial democracy" designed to save us with their cumbersome duplications of our lumbering federal system, "senate" and all?

Is the fetish of "private property" worth preserving which serves its most hallowed purpose in guaranteeing to us, our heirs and assigns forever, the title to the old decaying ancestral homestead which we would not live in for worlds, and which to continue to own nearly drives the whole family into bankruptcy, while under the sacred protection of our dear fetish the profiteer fastens his grip more firmly every season upon the throat of our whole society, and mountainous accumulations of the common stores once lodged in the control of one family or group become so inexorably and inalienably theirs that no degree of dolessness and profligacy on their part can loosen the grip?

Is a revival of the "fundamentals" of the old profit-seizing order the acme of our hopes? The world is bankrupt. What degree of financial skill can serve to liquidate the old order? The old financial system shows the world richer today, immensely richer, than before the war. But every child knows that the world is actually poorer, tragically poorer, when for years the most refined arts of destruction have held first place in the affairs of men. Who can trust figures which lie like these? How can any rational economic system be maintained under the jugglery of such a financial scheme?

Now that the socialist and his vagarious philosophy, his crass appeal to class intolerance, not to say blood-thirstiness, have been so thoroughly discounted, is it not time for you, Mr. Plain Man, to seek out and back up an intelligent economic science able to make an end of several of these fetishes of the old order which made it always so vulnerable to the attacks of the socialist? The economists of the old order are manifestly in their last ditch. Their wisest have committed themselves to prophecies which have not been fulfilled though the time has already elapsed. The future only grows blacker for their promises. The

worst things the matter with our economic order they and their methods cannot possibly cure. They are juggling. They are sparring for time and breath. Not one of them who hangs to the good old ways, and worships the old "sacred" principles, has the ghost of a chance to make good his assurances. Surely you have hard sense enough to see that this old system which feeds an increasing army of legal tricksters, fastens the grip of the profiteer more and more firmly upon our whole life, and gathers fortunes for the few like the snowball started down hill after a March storm, and which leaves you every year more and more helpless before these inexorable forces—surely your hard sense will guide you to a statesmanship which will give short shrift to these old bugaboo sanctities and their self-serving high priests.

The Ice-Water Tank

A Parable of Safed the Sage

THERE were two young mothers from Italy, and they had each of them Several Children, whereof the oldest was a Little Girl. And she was about the age of the daughter of the daughter of Keturah. And they rode upon the train. And they had a Bottle, whose shape was at the bottom like unto a Diamond, such as they have in Italy. And it held it might be the fourth part of a Pint.

And as soon as they were seated in the train, the Little Girl filled the Bottle at the Ice-Water Tank. And she drank thereof, and she carried it to each of the Mothers, and to each of the Children. And they drank, every one of them, all that was in the Bottle. And by the time the last one had been refreshed, the first one was athirst. And the Little Girl began again, and went around the circle of the two families. And they drank of it as freely as it had been Red Wine.

Now the Little Girl wore a dress of Mrs. Harding Blue, and stockings that were green, and a red handkerchief upon her head. And her mother pinned up her dress to her waist, for she was wetting it at the Water Tank. And it was lucky that the aisle of the car was covered with Battleship Linoleum which was very thick; for the Little Girl trod a path back and forth and back and forth until the Water Tank must have been nearly empty.

And I said, Behold what a journey from New York into the Interior of this great and glorious nation meaneth to various Travelers upon the same train. There are mountains and rivers and bridges and tunnels, and these two families see no more of them than the women who are playing bridge in the Pullman. But for them a tour from the Atlantic Ocean to Pittsburg is one long and joyous procession to the Ice-Water Tank.

And who shall say that of all folk upon that train, they passed their time least profitably? For I lodged that night in an Inn, and the man who had been there before me left a larger assortment of Glassware than had any meaning in my life; and I would fain have joined him unto the two families of the children of Italy, and fed him Ice-Water till he had enough.

Analyzing the Race Problem

By H. O. Pritchard

THE recent shocking tragedy enacted at Tulsa, Oklahoma, has focused attention anew upon the perennial and perplexing problem of the American Negro. Perhaps it would be speaking more accurately to say that it has centered attention once more upon the problem of both the white and the black man, occasioned by both being citizens of the same mother country. It is not so much my purpose to express the burning shame which every true American, of whatever race, must feel because of this another outcropping of the substratum of our civilization, nor to suggest panaceas for preventing similar recurrences as it is to call attention to some factors which enter into the problem and which are seldom brought out into the open in any discussion of it. Most dissertations on the race question do but skim the surface. They deal with the superficials. The facts which I shall mention are unpleasant and stubborn, but they cannot be avoided. All of us are either consciously or subconsciously aware of them; and they must be faced squarely, sooner or later, by members of both races, if we are to find a way out of our difficulty.

The first of these factors I shall call the historical. By that is not meant so much the history of the Negro in America, which of course does enter in and goes far to make a background for the present acute phases; but rather the general historical factor. So far as I know history, I do not recall a single instance where two distinct races of any numerical strength have ever occupied the same territory, except upon one of two conditions. The weaker of the two has either been subjugated or exterminated. It is not necessary to recount the historical instances of this fact, since they are familiar to all who have even a passing knowledge of the history of mankind. It is more to the point to cite our own experience in America. The white man in America has come in contact with two other races. The one he subjugated; the other he practically exterminated.

NEGROES AND INDIANS

As I write this article I am riding on a train through Montana. Representatives of one of these races are acting as porters in the Pullman in which I ride and as waiters in the dining car in which I eat; and just this moment, as I look out of the car window, I see straggling along the roadside with ponies, tepees, blankets and papooses, a pitiable remnant of the other—a once proud and powerful race, which could not be subjugated, but whose pathetic fate has been the alternative. As I behold these two races—the one inside the car and the other outside—I see written in large letters not only the story of the white man's imperious dominion, but the long, long story of the conflict of races from the dim beginnings of human history until now.

But some one will arise and say, "You are not telling the truth. You are telling only half of it. It is true that we made a slave of the black man, but did we not afterward free him, and is he not now an American citizen?"

It is true that we fought with the red man in the earlier years of our history, but are we not now protecting him, and is not our government spending huge sums annually for his benefit?" I reply, Yes, it is true that after four years of civil war, we did abolish slavery and give the right of franchise to the male members of the Negro race. But I deny that we have, as yet, freed him. We emancipated him, but we did not free him. We all know too well that he does not enjoy equal rights with the white man. And as for the Indian, it is true that we have isolated him on reservations and thus eliminated him as a problem. It is true that by a kind of political paternalism, we have done a sort of penance; but just as soon as we need the land on which he is now living we will take it and press him farther back into the broken and barren vastnesses of mountains and deserts.

RACIAL CHARACTERISTICS

A second factor I would name, the biological. By that I mean to call attention to racial distinctions and characteristics. It is not so much physical differences that are meant. There are such differences. Professor Bean has demonstrated that the liver and spleen of the Negro are on the average smaller than those of the white man. The brain of the Negro is also smaller. Then, there are outward differences such as pigmentation of skin, texture of hair, shape of head and face, contour of nose and mouth and other demarcations. While not overlooking these, which may or may not have significance, the more important fact and the one which bears directly on this problem is the difference in racial development. The Negro race is still a child race.

In making this point it is not necessary to argue that the Negro as such is inherently inferior to the white man. Furthermore we may admit that the present difference in this regard is due to social environment. The point is that there is a difference. Some months ago Mr. R. M. Trabue published an article on America Negro recruits in the war. He showed that the army tests of a considerable number of Louisiana and Mississippi Negroes and whites from the same region indicated a very material divergence in intellectual attainments. In fairness it should be said that the tests of northern recruits were far more favorable to the Negro, but even at best, the Negro suffers a disadvantage. Any one who has had to do with both Negro and white children in the school room, knows that there are racial mental differences and that, beyond a certain age, the white child as a rule is mentally superior.

In this connection it may be worth while to point out that nearly all, if indeed not all, of the Negroes, both in this country and in Europe, who have attained distinction, have had a strong admixture of white blood. Turner, Dumas, Pushkin, Douglas, Dunbar, DuBois, Bruce, Washington, Rosamond Johnson, Gilpin, Lewis and others worthy of mention, were or are mulattos. The pure black would seem to lack intellectual initiative and constructive ability in the present state of his racial development. I

repeat, the Negro race is still a child race, and the leaders of both races must recognize this fact with its consequent implications, if we are going to make much progress in finding our way out.

EMANCIPATED BUT NOT FREED

A third factor is the sociological. This term is used in its broadest sense. I have already remarked that the Negro has been emancipated but not freed. Freedom is a large word. To have true freedom a man must have equal opportunity—economically, industrially, educationally, politically—with every other man, irrespective of race, color or previous condition of servitude. That the Negro does not enjoy such equality of opportunity is patent to all. I am not now contending that he should have it. I am simply stating that he does not have it. And the fact that he doesn't constitutes one of the prime factors of the problem.

That much used expression, "Let the Negro keep his place," spells volumes. What is his place? It means that he can be a Pullman porter but not a railroad conductor. It means that he can wait on us in the dining car, but—if he be a passenger on the train—not eat there. I recall a private conversation with Booker T. Washington, on one occasion, in which he told, without complaint on his part, of the handicaps under which he constantly labored in traveling from point to point, many a night sitting up all night in a dirty smoker, getting a bite to eat wherever he could, and spending the next day in the hardest kind of labor. That popular concept of the Negro's "place" means that he may enter some of the professions, but never will be recognized as a leader of any profession, no matter how brilliant his attainments or how great his contributions. It means that he may acquire property, but if he becomes too prosperous or presses too hard upon the economic structure, there will be a Tulsa race war in which all his property will be destroyed. It means—O well, we all know what it means. It means that the white man has not and in our day and generation, will not, grant to the Negro equality of opportunity. There is too much involved in such a transaction.

RACE PREJUDICE

A fourth and last factor I have pleased to term the psychological. It has to do with racial prejudices and antipathies. The human mind has a way of creating abstractions, which abstractions may have little bases in reality and no existence in the concrete, but which nevertheless become dogmatic beliefs. They are the "straw men," which we are so fond of either defending or ripping to pieces. At no one point does the human mind show its fondness for abstractions more clearly than in generalizing regarding the physical and mental make-up of a race. Perhaps I have been guilty of it in this paper. We create a mental classification which we label a race, and then insist upon throwing each member of that race into that general classification. That is to say, the human mind inclines to force the individual into the class to which he is conceived to belong and to ascribe to him all the traits of his class. This is the psychological basis of race prejudice. These abstractions are not always favorable to the

racess and individuals so abstracted. In many instances, quite the reverse. This is true in the case of the Negro. The popular mind persists in generalizing the impressions made by the life of the weaker members of the Negro race into a norm by which it passes judgment upon all members of that race. The white man refuses to treat the individual Negro as an individual, but rather deals with him as a member of a class. The consciousness that the black man belongs to a class by himself is above all other factors the one which makes the problem so baffling. This consciousness is deepened and perpetuated by the marked contrast between the physical appearances of the white and black races. The popular skit, "All niggers look alike to me," has a real psychological background.

We all know how unreasoning and unyielding race prejudice is. We all know how few people there are who are able to rise above it. Even most Christians seem never to have yielded this portion of their paganism to the dominion of the universal Christ. This is all the more true when we come to dealing with mass consciousness and particularly mob psychology. The individual finds himself swallowed up and swept on by the swift flowing currents of racial hatreds and class animosities. Herein lie the deep-seated causes of war, whether it be between the Teuton and Anglo-Saxon in Flanders fields or between Ethiopian and Caucasian in Tulsa, Oklahoma. Until racial prejudices are conquered there will be no permanent peace from either world wars or race riots.

IS THERE ANY WAY OUT?

Having analyzed the problem, the question still remains: What is the solution? The pointing out of the factors is not equivalent to resolving them. Are the four factors which have been pointed out irreducible? Are they prime to each other? Is there no common denominator? Are these factors final and determinative? That all depends. It depends upon one's general viewpoint. If one believes that the law of the jungle, whether in modern business, in international relationships, or in racial impingements, still obtains and works with immutability, then there is no solution save the slow grinding processes of the ages, which may ultimately wipe out the problem altogether, by wiping out, exterminating or assimilating, one of the two races. But for men who believe that the law of the jungle can be modified and even abolished by the application of the principles and ideals of Jesus, another answer will be forthcoming.

After all, the question as to whether the Negro problem can be solved by any other than the law of tooth and fang, is only a part of the larger question: Are the principles of Jesus practicable in this modern world? The Wall Street Journal frankly says they are not. A great many labor leaders and commercial club leaders are just now saying they are not. The claim is now quite common that the spoils are to the strongest arm and the victory to those who are physically fittest to survive. Many an orthodox elder who would be shocked if his minister should announce that he believes in evolution, is, in his attitude toward other nations, in his views of the race question, in his business relationships, and in his general outlook upon life, frankly adopting the baldest materialistic philosophy,

which outdoes the coldest evolutionist. When all is said and done, there is just one great theological question confronting us today, namely, Will the principles of Christ work? To believe that they will not is to be a pagan. To believe they will and to act as if they will, is to be a Christian.

EDUCATING A RACE

But what about the solution of the Negro problem? What about the historical factor? Can it be resolved? I believe it can be. It is true that no two races have lived together except upon one of the two conditions above mentioned; but it does not follow that they *cannot*. After all, history is only a record of man's social and psychological attitudes and if once you change these, then you change the course of history. We are learning in these days that "social inheritance" is the most determinative element of our heredity and if only that is changed the resultant will be changed. I should say that the historical factor has helped to create our problem, but it does not forbid its solution. Put into the current of history at any given point a different ethical and social passion and you remake the world. It is precisely such a change as is contemplated by the teachings of Jesus.

What of the biological factor? It must be granted that there is a racial difference. The Negro race is still a child race. What is the solution for this? Only one—education—if that will not solve it, there is no other solution. Education is used here in no narrow or provincial sense. It means all that is implied in lifting a race from childhood or adolescence up to unfolding maturity. It is a big task and a slow process, but there is no other way. It has a large place in God's economy. This education, too, must be Christian in its motives, its outlook, its application. Simply to crowd the mind of the Negro with academic facts will do little good and perhaps much harm. The whole man must be lifted up. And while we are doing our lifting, we shall have to apply some of our power to those sodden, ignorant and prejudiced white hordes which cause much of the present difficulties. Only regenerated hearts and minds in both races, created by the powerful leaven of Christian education, will ever change the currents of history and wipe out racial inequalities and biological differences.

ALL ONE IN CHRIST

And what shall we say of the sociological factor? Here is where we come close to our every-day attitudes and reactions. Can the white man be led to grant to the black man equal rights and opportunities? Yes, if both are truly Christianized; otherwise, No. When men really possess the mind of Christ, exact justice will be done and equality of opportunity will actually exist. The kingdom of God as Jesus conceived it, believed in it and died for it, had no place for the social inequalities which exist in our civilization, and certainly no place for the injustices which we practice toward our brethren of the black skin. The attitude of Jesus on this point is so clear that there can be no mistaking it. We must either accept it and practice it, or we must frankly say that it is impracticable and

therefore we do not believe it. To say that the religion of Jesus cannot be applied with success to these sociological problems, is to admit its defeat, and the sooner we renounce it and cease to walk in a fool's paradise the better. I admit that its application is a colossal task and that it cannot be done without working radical changes in the present social, economical, political, educational and religious order. But if we are to be consistent we must either try it, or abandon it.

And now for the last of the factors—the psychological. This is the most stubborn of them all, but its resolution means, in large measure, the wiping out of the other three also. Race prejudice is the enemy of Christ. In him there is neither white nor black. But how apply his attitude to the question? Certainly that is not an easy question to answer. For one thing, ceasing to treat the individual as a member of a class and dealing with him as an individual will go a long way toward applying it. I cannot but believe that here lies the tap-root of the race problem—our persistent generalizing with regard to particular individuals. If we would only deal with a man on the basis of what he is, in himself, and not as a member of a class, the solution of the Negro problem and of all other race problems would be close at hand. I am not unmindful of much that this implies, but as a believer in the principles of Christ I must accept the implications of my allegiance to them.

WHAT THE KINGDOM OF HEAVEN IS LIKE

I have just come from a gathering where, for a brief period at least, the principle of treating an individual as an individual was applied. It was a great Student Conference—the largest in the world. There were more than eight hundred men present, from some fifty-six colleges and universities, representing twenty-six nationalities. Men were there from Rhodesia, Australia, the South Seas, the Philippines, Japan, China, Korea, Russia, India, North Africa, Arabia, Continental Europe, South America, Mexico, Hawaii, Alaska, Canada. There were present representatives of each of the five great races of the human family—Mongolian, Malay, Ethiopian, Caucasian and the American Indian. There were also present, Protestants, Catholics, Confucianists, Buddhists and Mohammedans. For ten days these men ate at the same tables, slept in the same tents, sat in the same classes, talked, walked and prayed together. And in it all, each man stood on his own feet. No man was despised or rejected because of his color, or his race, or his religion.

It was glorious to hear those men from the various races testify that they had learned to free their minds and hearts of race prejudice and had come to see that men of other races were superior to themselves. It was a glimpse of what the kingdom of God is like. It was also a proof that such a kingdom is possible of larger realization here and now. It was a visible demonstration of the eternal truth, that we are all children of a common Father and brothers one of the other. I for one believe that that doctrine is not only true theoretically but practically, and with its realization in the workaday lives of white and black alike, the Negro problem will disappear.

The Disappearing Brotherhood

By Mark Wayne Williams

MODESTY is not a modern virtue. The first law of success is self-sufficiency. "I can do all things," whether by hook or crook. I am certain of my resources, I am sure of my goal. You may absolutely confide in my venture, my capacity, my experience. I have done such mighty works, therefore take stock in my company. I have succeeded in such political gerrymanders; therefore elect me to high office. You cannot fail, for I will not fail you. Rely on me, and you are bound to win. Of course you must not be too much the braggart and boaster. You must not be an ignoramus filled with noise and bluster. You must not offensively display your self-conceit. But you must have it the cardinal principle of your business career. This man believes fundamentally, tremendously, overwhelmingly in himself. Upon this rock he will build his cathedral church, and the gates of hell shall not prevail against it. Here is the high art of advertisement. This is the foundation of leadership; herein lies the secret of accomplishment. "A violet by a mossy stone, half hidden from the eye" is not even good poetry in these days. There must needs be brass bands and flaunting signs and proofs of popularity. You must look like a million dollars if you would get on. You must learn to sell yourself before you sell your proposition.

We cannot divorce an enlightened self-interest from our most ideal adventures. No man can consider an issue absolutely aloof from his personal equation. Indeed, we expect men to add to a program their own ambitions, and though they subordinate these to the larger task, they are doubtless at their best when they can identify their own happiness with the prosperity of their community. Personal ambition does not therefore derogate from patriotism or ideal leadership, when it is duly related and qualified. We cannot reprehend Lord Nelson for loving fame as well as country. The signers of the Declaration of Independence staked their "lives, their fortunes and their sacred honors" on the success of the Revolution. Which of you could carp and sneer because some of them, in gaining the tremendous stakes they played for their country, gained also large personal fortunes and honors? Let us not grudge them their well-gotten gains. Yet let us not forget those who "received not the promises" though they suffered for the faith. They were burned and beaten and crucified and torn by wild beasts, and died seeing no fruition to their struggle or their hope.

NOT A NATIONAL ATTRIBUTE

Modesty is not a natural attribute of prophets. Humility does not well describe Elijah nor Hosea nor Isaiah nor John the Baptist. For these men were voices, not echoes. Voices in the world are few; voices in the wilderness are rare indeed. A good voice requires leathern lungs and iron ribs and a heart of brass. A voice that shall be heard must gender tempests. A voice that can summon whole cities to repentance must be the eruption of a veritable volcano. Stern, wild and passionate, with an overwhelming sense of his mission; shaggy with camel's

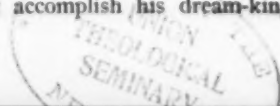
hair; unkempt and unperfumed; no reed shaken with the wind, no courtier in soft garments, but the voice of one crying in the wilderness, "Prepare ye the way of the Lord; make his paths straight." He lashes the Pharisees to fury with the whip of his scorn; he makes kings tremble under his denunciation; cities empty whole populations into the desert to hear him, and hearts surrender their cankered lusts at his stentorian command "Repent!" His great heart has rocked with the cyclonic storms of the Holy Wrath of God; his eyes have stared straight into the moral lightnings of Deity; he has held a nation trembling in his drastic grasp. Yet he says, "I must decrease, and he must increase."

It is easy for a pulseless, flaccid, flabby soul to be patient and resigned. It is hard for a tempest to be quiet and listen to the thrush's song. It is terrible for those who have fed on glory to come down to gruel. What, this my splendid strength, my soaring vision, my creative eloquence, my sublime spiritual powers, these to fail and be unfulfilled, and waste away and be imprisoned, and pass away with all my possibilities unrealized?

A FATAL FRAILTY

There is often a fatal frailty in mighty souls, by way of compensation, doubtless. The gigantic qualities breed their peculiar weaknesses. How pitiful is the spectacle of Moses, supreme prophet of Israel, he who brought out God's people from Egyptian bondage, and led them through the terrible wilderness and made them victor over their adversaries and brought the law down to them from the holy mountain and established their commonwealth for perpetuity. Alas, that fatal moment of irritability, that quite usual concomitant of genius. "Shall we bring water out of the rock for you?" Oh, undimmed eye, take thy last look from Pisgah over Canaan, for thou shalt not see it again. O unwearied foot, descend now from the mountain, for thou shalt never climb another. O strong thewed majesty, bow thyself to thy grave and Joshua shall take thy place. I behold Samson, the boyish wrestler with the Philistines. I see him break the lion's jaw. I see him carrying off the gates of Gaza. I see him slaying the enemy by thousands. Then I see him weak and bound and blinded and scorned, toiling in his dungeon at the ignoble mill, grinding corn to feed his enemies. Alas that lust should have destroyed him. And the Israelites still not free. So was it with David, the man after God's own heart—David the mightiest warrior of them all, David the sweetest singer of them all, David the kingliest of them all, David that served apprenticeship to hazard and persecution, who won by faith and merit the realm of all Israel. David may not build the house of the Lord in Jerusalem because he is a man of blood. Solomon shall dedicate the temple.

I do not observe this fatal flaw in John the Baptist, but I remark that same fatal event. He shall not see the fruit of his own labors. He may not round out his allotted purposes. He cannot accomplish his dream-kingdom of



God. Another shall take his place, and he shall sleep in the dust. "I must decrease but he must increase." "The king is dead, long live the king." "God buries his workmen, but carries on his work." Here is the peak of manhood, to feel the shadow cover you and to watch the glory coming on another's brow. "In honor, preferring one another." Yet how bitterly often will good men fight for self-precedence, honestly believing that the work will fail unless they lead.

SELF-CONFIDENCE IMPERATIVE

The very requirements of leadership make self-confidence imperative; the very compulsion of event makes self-effacement necessary. How much of the disastrous failure of our American government these last years is due not to a failure of idealism, but to the clash of personalities, each honestly convinced that he is God's prophet called for the issue. The issues are then adapted or effaced so that personalities may have free course and be glorified. How precarious, too, is the situation of notable and worthy reformers, who have all their lives been used of God to further certain reforms, and who in the hour of success are threatened with their own undeserved extinction. Behold, how they are put to great straits to find other evils as vast to be fought, other victories as significant to be won, else their fame and their occupation are gone at one blow. How difficult must it be for great military leaders whose conscientious labors have brought peace to believe that they deserve to be laid on the shelf, and that civilians should take the leadership. How hard it is for good old deacons who have kept the church going these fifty years to imagine that any one can really take their place. How our problem of Christian union is complicated by personalities; how devout secretaries and devoted pastors unconsciously impede the coming of the tides of unity.

LEADERS AND FOLLOWERS

It is a fine art to know when to quit as well as when to hang on. We cannot Oslerize the kingdom of heaven. But we can learn from John the Baptist how to decrease, graciously, honorably, valiantly, ever upholding the kingdom and its leader, who shall increase even if at our expense.

There is a further difficulty about decreasing, and that is the change to new and unaccustomed methods. John came neither eating nor drinking; Jesus came eating and drinking. John came like a storm, Jesus came as a gentle breeze. John cried "Repent," Jesus said "Believe." John would take the kingdom by violence, Jesus would have it gently grow. John appealed, threatened with sanctions for obvious moralities; Jesus allured by miracle, parable and mystic saying. John spake as though in the direct line of prophets; Jesus spake as never yet man spake. It is hard for us to scrap our old machinery, our old methods, and our old organizations. How persistently institutions outlast their intention and utility. The mortar that held these bricks fast in the wall becomes the greatest obstruction when you wish to make structural alterations. And the better the mortar the worse the obstruction. Behold our long heritage of social, political and ecclesiastical organiza-

tions. Each has its sacred history, its sublime intention, its immaculate ritual, its eternal necessity.

It is unthinkable that any single one of these could disappear, or decrease, or do anything but grow and flourish forever. Yet if all the leaders should live and continue to lead, we would have very few followers left. And if all the societies which have been promulgated are bound to endure who can escape their nets? We call for volunteers. Among the fraternal orders, who is there that is willing to become a disappearing brotherhood? Let us simplify our fraternity. Out of many let us bring unity. Who will volunteer? Will the Masons, or the Odd Fellows, or the Elks, or the Knights of Columbus be first to say "I must decrease"? Absurd thought, for everyone knows that the Masons, the Odd Fellows, the Elks and the Knights of Columbus stand for such distinctive principles, such illuminative and constructive doctrines, that the suggestion becomes blasphemy. Or shall we invite the Democrats, the Socialists and the Republicans to abolish partisanship and create one great organization for public political service? How dare one so mock the principles of these worthy orders by suggesting amalgamation. Or shall we invite the Allopaths, the Homeopaths, the Chiropractitioners, the Osteopaths and the Christian Scientists to make common cause and unite forces? "Beginning with which?" they all indignantly ask. "I must increase. Let the others do the decreasing that has to be done." The same delightful anxiety to decrease is noted among capitalists and labor unions, among ladies' clubs and social groups. Here is the problem of nationalism in all its grossness. "If somebody must decrease I shall not." And among the hundreds of Christian sects, who is there that steps forward and says, "I must decrease"? Thank God, the spirit of John the Baptist is taking hold of the church today; and there are many voices, whose clarion sounded in the wilderness of human sin, who have seen the Lamb of God that taketh away the sin of the world, who have seen the spirit descending like a dove upon another, who have heard a voice acclaiming the Beloved Son, who have heard of the miracles of grace and healing which he wrought, and are ready to say, "I must decrease but he must increase."

JESUS AND JOHN

For this is not the fortitude of compulsion: this is the generosity of spiritual perception. Here is a willing surrender to the larger life and the greater truth. Jesus receives John's disciples. Yet, not only the disciples of John. Every lesser leader is the pedagogue that leads men to Christ. He wins men not for himself but for God. He does not keep them grudgingly, but gives them over gladly to the Master. So Augustine brings his disciples to the Christ; so Wesley makes his glad avowal. Calvin must decrease but Christ must increase; Luther must decrease, but Christ must increase; Peter must decrease, Christ must increase; Innocent must decrease, Christ must increase. Mohammed, Confucius, Buddha, Socrates, these must decrease and Christ must increase. Spurgeon, Parker, Beecher, Brooks, ye must decrease and Christ must increase. Beethoven, Handel, Bach, ye must decrease and Christ must increase. Raphael, Da Vinci

and Angelo, ye must decrease, but Christ must increase. Milton, Shakespeare, Dante, ye must decrease but Christ must increase.

Let Christ increase. The Christ the greatest painter could not depict; the Christ the best musician could not

sing; the Christ the finest poet could not describe; the Christ, the most eloquent lips could not utter; the Christ the profoundest philosopher could not fathom; the Christ the holiest saint could not imitate. "I must decrease, but he must increase."

VERSE

Our Statesmanship

THE game in every country nowadays
Is killing statesmen. This would seem to be
The open season for the breed. All those
Who basked in public approbation while
The world was being made so "safe" have gone
To limbo, save Lloyd George; prophetic sharks
Have had him sliding down the ways toward
The dark abyss more times than it would take
To make an end of any nine-lived cat
That ever yowled. He'll land with all the rest
Some early day. And why's this thus? Are these
All felons? Or do mudsills merely vent
Their spleen upon their betters? Do mad mobs
Who pose as democratic potentates
Assert their pulling might by hauling down
The foolish dupes who've trusted their caprice?
Is statesmanship but demagoguery,
And must the rogue who plays the game prepare
To pay the price with his time-serving life?
If that's the answer where do honest men
Get in? Where will the whole fiasco end?
Shan't common folks like you and me agree
The time has come to chuck the puppet show,
Devise some plan more worthy of grown men,
A scheme of things which shows a little sense?

JOSEPH ERNEST McAfee.

The Cafeteria

WE dine there. What more shall I say?
At morn, at noon and night, day after day.

We wait there in a slow-progressing line
To claim our portion, spoils of wheat and kine.
We share and share alike and yet have not
One common interest save the steaming pot.

What though we smile in surface pleasantry?
Strangers we are, each time new strangers see.

Sore with its beating 'gainst the bars of fate,
In dull despair, my heart sinks back to wait,
Hopeless, yet hoping for the not-to-be,
Clinging to dreams—all that are granted me.

I grasp my heavy, coarse, food-burdened tray
And seek some quiet corner well away
From shifting crowds and crashing crockery,
From laughter that is like a mockery,

But half successful, the lone meal begin;
There is no real escaping from the din.

Yet sometimes thoughts their refuge offer still
And soothe the chafe by some seductive skill:
The glaring incandescent lights grow dim,
The swarming faces from my vision swim.

Then where a family lamp sheds radiance warm
There comes to me one dear, long-absent form,
And takes his place across the snowy board
And offers "grace" forgotten by the horde;
Then can I relish all that God has sent
Of food for flesh and love for heart's content.

And thus, day after day, year after year,
Till close around us, one by one, appear
Sweet little faces, mischievous and bright
To be our strength and pride when falls earth's night.

* * * * *

What's that? I thought I heard the baby croon
And beat the high chair with his little spoon;
No, just some hasty patron's clinking plate;
The spell is passing; it is growing late.
Unheeded tears fall on the tasteless meat,
I have no appetite, but I must eat.

Come, woman, get your feelings in command,
These staring strangers will not understand.

EDNA MARIE LENART.

There Is a Road

THERE is a road 'twixt heart and heart,
Your heart and mine;
Unseen, unsensed by human art,
It links the twain though miles apart.

There is a road that couriers wend
By my design,
With messages of love I send
Each day to you whom I call friend.

There is a road that angels tread
From realms divine,
They whisper words your soul has said,
I listen and am comforted.

There is a road that, straight and true
Leads to my shrine,
Where Love and I have rendezvous,
'Tis in that heart I know as you.

CHARLES L. H. WAGNER.

The "Inside" of the British Coal Strike

CHRISTIAN CENTURY readers who are deeply interested in industrial questions will be glad to have a "closer up" view of the late British coal strike than has been afforded them by the newspapers. This account is drawn from information given by men like Ramsay MacDonald, Arthur Greenwood and others who are numbered among the leaders of labor. They are in no wise responsible for the formulation given the subject here, but the writer is under debt to them for the facts here used. The gratifying thing one finds in them is their scholarly, dispassionate manner and their apparent willingness to be more than fair with the other side. The reader may ask why we do not give the employers' side. The answer is that the employers were not on the "inside" in the sense in which we are writing of it. We shall hope to give their viewpoint on industrial matters in other articles.

* * *

What the Miners Wanted

The miners insist that it was not a strike, but a lockout. They say that the operators refused to pay a wage that they could accept as a living wage, and the impasse was due to that fact rather than to any action on the part of the miners. They were fighting to retain the standards of living gained during the war. It was not a question of how much money they should receive, but of how much comfort their wage would afford. They were determined not to go back to the low standards of pre-war days. They were willing to accept a wage that would qualitatively guarantee those standards. They knew, however, that such a wage could not be fixed solely with reference to profits in coal and without reference to prices in food, clothing and shelter. Prices in coal had fallen much more rapidly than had those in food, clothing and shelter. The government had made vast profits out of export coal during the time it had managed the business, selling to France, Italy and Belgium at a big margin. It had repudiated its moral contract to continue its management until the coming autumn, and now the miners simply asked that it cover, out of its profits, the hiatus between the broken coal prices and the unbroken prices on food, clothing and shelter. The government had made big money, the operators had made enormous profits, and labor, for the first time in the history of the coal industry, had gained a decent standard of living. Now it seemed that the government, the owners and the operators were stepping out all to the good, and the miner was to be thrust back to the low level of a sweated wage earner.

The real issue, then, from the miner's side, was security. He was offered a sliding scale for three months and no security thereafter. The good mines could pay a living wage but the poor ones could not. Here was where real brotherhood showed itself among the miners of Britain. They demanded that excess profits in good mines should be pooled to cover depressed wages in poor mines, and the better paid, in genuine good fellowship, offered to share their good wage with their less fortunate brothers. The government had imposed an excess profits tax on business during the war, and out of it had remunerated business that did not pay. Now, said the miners, let the same equalizing principle apply to labor in its fight for a decent standard of living. They felt that the reconstruction period was no less important than the war period, that it was just as much a part of the complex of war, so far as national ideals and standards were concerned, and that it was just and right to ask from the coal trade a share of the vast profits on hand, as a security for homes. They held also that continued security for those who must produce the fundamental commodity upon which the industrial life, and therefore the whole life, of Britain depends, was a national as well as a class necessity.

* * *

Was Revolution Threatened?

In America we had much talk about fears of revolution. Knowing little of the real facts, the talk of "direct action" by

the "triple alliance" and of nationalization caused our newspapers to see a great deal of red. Here in England, that phase of newspaper portrayal seems to have been short-lived and Mr. Lloyd George's violent attack upon labor reacted distinctly against him. Public opinion was very favorable to the miners and grew more so as time wore on, but it was impossible to win in a period of such vast unemployment. We must bear in mind that the right to join unions is no longer an issue over here, and that collective action is no longer feared, and we must also recall that Mr. Lloyd George's nimble opportunism has been repudiated by the Liberal as well as the Labor party, and that the average man of principle no longer takes him seriously on matters of principle. In the great division now taking place in England, with the new social order Lloyd George so eloquently advocated before the war on one side, and the old tory-capitalistic order on the other, his old allies no longer call him comrade. Add to all this the fact that the famous Justice Sankey report asked for nationalization, and the revolutionary elements disappear from the strike.

The nationalization advocated in Justice Sankey's report is taken very seriously by the miners and by a great many other people in England, but it was not, so these labor leaders tell us, a fighting point in this strike. England's industrial life depends upon coal, and mining means driving deep into the earth, out under the sea and into seams that we would not bother with in America. Today much of the coal land is held by landlords who never mine, but to whom a royalty is paid, and it is not difficult to see why there is a demand that government instead of landlords should own this land. The difference in seams makes large profits for some operators and very small profits for others, and the tendency is for the less profitable business to fix the wage and living standards. Thus there is a definite conviction with many besides wage earners that nationalization for so fundamental an industry is the only way out; but they assure us that that problem was academic and incidental so far as this strike was concerned. Incidentally they remind us that there was no violence and no "scabbing."

* * *

The Triple Alliance and Direct Action

The triple alliance was bound to fail, one labor leader told us, because it was a sort of fifth wheel in the labor movement and was organized for consultative functions rather than for action. There was not enough in common between miners and transportation workers to give any real hope that the latter would give up their jobs in a time of great unemployment, if indeed at any time, for a purely sympathetic strike. The organization of the alliance lent a tactical advantage in labor strategy as a formidable threat of possible direct action, but direct action is not the British way, and wise leaders know that if they use it when not in control of the government the other side may use it against them when they do come into control.

Revolution is not the British way. One of the foremost Labor party officials told us that he did not wish to win in the next election but wished only to gain a formidable power as the opposition, and to mature both men and policies for real control. He added that on a fifty years "long run" he would stake that method any time against the Russian or the German way. The coal strike was largely lost, but much was won, and the steady-going Briton is not discouraged over it. He knows it must come again, and that he has won much that is fundamental for the human factor when it does recur—if indeed it does not now win a peaceful settlement that will make another strike unnecessary. Evolution is better than revolution and peace far better than violence, and time itself settles many things, for the old order changeth even with the process of the suns.

London, July 19, 1921.

ALVA W. TAYLOR.

British Table Talk

RARELY has any public man antagonized so many people, interests and journals as Mr. Lloyd George has done and yet retained position and office. In the political world the majority of those who were his followers are now his opponents. For years he has sought the support of the churches and cultivated the acquaintance of their leaders: now he has flung a bomb in their midst. Addressing, in Welsh, the General Assembly of the Calvinistic Methodists of Wales, he said capital and labor would be the subject of many future controversies, and gave four illustrations of what in his view the churches should and should not do. (1) Strikes and (2) the Irish question were not fit subjects for discussion by religious conferences. Bishops who commented on the coal strike were rebuked for "interfering." On the other hand, (3) it was the "imperative duty" of the churches to "interfere directly" in the temperance question. They should also (4) seek to promote peace and goodwill—but they should not discuss whether the League of Nations or the American proposition was more likely to succeed. Their function was to "create an atmosphere." Anglicans and nonconformists alike deny the validity of the prime minister's distinctions and repudiate his right to dictate. The National Free Church Council promptly passed a resolution asserting the bounden duty of the churches to test the principles that govern the policy and the methods of government administration by the spirit and teaching of the Christian religion, and once more condemned both Sinn Fein murders and official reprisals. Dr. Clifford says that if he accepted Mr. Lloyd George's doctrine he would have to repudiate his sixty years' work in London; while "the churches of the United States changed the legislation of those states with regard to slavery, and later by creating an atmosphere of sobriety brought about the legislation which secured prohibition."

* * *

Separation Impossible

The Bishop of Peterborough says it is utterly impossible to separate political, economic, and moral affairs, and points to Isaiah, Jeremiah, the Minor Prophets, F. D. Maurice, Bishop Westcott, and Scott Holland. The Bishop of Chelmsford says you cannot divorce religion and politics without doing injury to both. It is because the moral factor has been blurred, Miss Royden urges, that politics have become immoral, cynical, insincere. Dr. Garvie claims that, while the preacher must not force his opinions on unwilling hearers, he must be free to deliver his message even when it involves the examination of an economic or political question in the light of the Christian conscience illumined by the Spirit of God. Rev. T. Rhondda Williams would sooner give up his ministry than cease to preach on social and industrial matters. Canon Barnes, Dr. Selbie, Dr. Horton, Dr. Scott Lidgett and other leaders have spoken in similar vein. The Church Family Newspaper distinguishes between party wrangles and questions relating to the wellbeing of the community. The Christian World says Mr. Lloyd George's audacity takes one's breath away. The Church Times concludes: "The real truth of the controversy is that governments expect the support of official leaders of religion, and are willing to murmur pious platitudes in exchange. But the moment the church dares to rebuke wrong-doing in high places she is contemptuously told to mind her own business." In earlier days Lloyd George himself opposed the view that the church is concerned solely with spiritual things. Ten years ago, urging the duty of the churches to join in the campaign for social reform, he said, "Let the churches hunt out evil conditions, let them expose them, let them drag them into the light of day, and, when they come to be dealt with, hand them over to the secular arm." The tendency is for the churches to take a much more active part in public questions than heretofore. Pleading that the Wesleyan conference should give more attention to such matters, the Methodist Times, the most spirited

of our religious weeklies, accuses Mr. Lloyd George of being "singularly and perhaps deliberately blind to the history of the last twenty-five years," and contends that the churches ought not to speak less but to speak more and speak together. In view of the success of the Temperance Council which represents all the churches, including the Roman, the Times asks: "Why should not a similar council be formed to voice the mind of the church on the great industrial and national and international issues of the day? If the Archbishop of Canterbury and Cardinal Bourne and General Booth and the president of any one of the great nonconforming churches were to meet in conference and to give their blessing to the formation of such an enterprise, an enormously powerful instrument of righteousness might be evolved." That is a form of union easier to bring about than organic oneness, and would have far-reaching results.

* * *

Christianity's Social Message

By a coincidence, on the day that the prime minister's speech was reported a circular representing the Anglican, Roman, and nonconformist churches and the Brotherhood Movement was issued, summoning a conference to arrange a demonstration "having the dual object of reminding Christian people that they hold the key alone able to release our imprisoned world, and at the same time of showing Christ as the one sufficient Leader of all who labor." The demonstration took place in Hyde Park on a mid-July Saturday afternoon and was remarkable for the widely representative character of the speakers and their frank and definite utterances. At each of the seven platforms one of the speakers was a Trade Union leader; Bishop Temple spoke from a platform which included a Congregationalist, a Presbyterian, a Roman Catholic priest, a Quaker, and a labor leader. The object of the movement was summed up by one speaker as being "to insist upon the drastic application of Christianity to our social life, and the consequent establishment of a radically new social order." The gist of the fifty speeches was expressed in the resolution, passed at all the platforms, which began with a declaration of "the collapse of our existing economic, industrial, and social order, and of so much blindness in statesmanship," and proceeded to assert that "the present system, being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters the sins of avarice and injustice, lays a yoke of thralldom on masses of men and women, and leads almost inevitably to war." Dr. Temple insisted that industry must be organized on the basis of co-operation for public service. He saw in the scandalous differences in opportunities for education the deepest of all causes of class divisions; the cost of remedying the inequality would be paid back in the abolition of prisons and asylums. Internationally, we must learn that the nations of the world are one family. Thus persistent attempts are being made to bring the influence of the churches to bear upon the industrial situation and the social order, and to draw together religion and labor. There remains the problem as to how this influence can be most effectively exercised and how the "new order" is to be brought about. Canterbury diocesan conference has passed a resolution in favor of the workers in industry having adequate control of the conditions under which they work and perfect freedom of organization. "What we need is a Christianized social order," says Bishop Temple; "but we can only have or maintain or give energy to a Christianized industrial order if we have Christians to inaugurate and to work it." "There," exclaims the Church Family Newspaper, "is the church's opportunity!"

* * *

The New Evangelism

No time has been lost in starting the personal evangelism

campaign proposed by Dr. Clifford. In accordance with the resolution passed by the National Free Church Council last March, "that in the present condition of our churches there is urgent need for the quickening of the Christian conscience towards personal evangelism, i. e. the duty of making disciples," a committee has been set up and initial plans devised. The first step is being taken within the churches. The committee, of which Dr. Clifford is chairman, proposes "a new campaign for disciple-making for our Lord by means of the personal effort of the members of our congregations. It is the one-by-one method which we urge as the most productive." Evangelistic missions in individual congregations are not advocated in the first instance: "We desire that each Christian should be prepared to become a gospeller, a seeker after others," by "testimony and appeal by word of mouth and through personal influence and in the ordinary channels of life." Theoretically, this is of course what every church member is supposed to be doing, but no Christian duty today is more rarely accepted, and it is recognized that some Christians are not only disinclined to it but unfitted for it. The need, then, arising out of our Lord's command and the religious situation of the country, is to instruct and quicken the conscience of the members of the Free churches; to convince them that, being disciples, it is their most urgent duty to make other disciples; and to try to inspire and equip them for the discharge of that duty, as a primary Christian obligation. "We invite failure unless we can secure a fixed determination in many of our members to undergo a course of preparation definitely aimed to make them efficient in their work. The effort to prepare will help to make the atmosphere of warmth and expectancy without which the work of disciple-making is exhausting and often fruitless." Any attempt to frame the precise form of the message is deprecated, church members being urged to speak out of their personal experience of the saving of Christ. But preparation is needed to trace to its roots the prevalent false thinking on life and religion, God and his gospel, the church and its work; to understand better the modern intellectual attitude; and to study the best methods of disciple-making, specially in the Gospels and Acts, but also in the records of Christian activity. Methods advocated are (a) locally, by addresses, fellowship gatherings, and study circles; (b) centrally, by special literature; (c) generally, by visits from headquarters. The master-thought of the campaign is Discipleship of Jesus, not membership of a church or assent to theological propositions. That a new kind of evangelism is needed is undoubted. Today, as Dr. Horton says, men are not consciously atheistic, they simply live without Him, so far as their consciousness goes.

Personal

The Bishop of Southwark in September, accompanied by his chaplain, with his episcopal staff, sets out on a ten days' pilgrimage of 90 miles through his diocese, visiting schools and hospitals and preaching in the open air.—Rev. G. Studdert Kennedy ("Woodbine Willie") has joined Rev. H. H. L. Sheppard's clerical staff at St. Martin-in-the-Fields.—Dr. Shakespeare consults a specialist in September, and if his report is favorable he will postpone his resignation of the secretaryship of the Baptist Union.—In the prosperity of Westbourne Park Church Dr. Clifford finds cheer and ever-fresh hope. All his anticipations concerning his successor in the pastorate (Rev. S. W. Hughes) are being realized. Walking in his garden, Dr. Clifford noticed that the earliest roses are the most fragrant and the roses that were dropping their petals the most sweet of all.—Dr. A. J. Grieve, head of the Scottish Congregational College, has accepted the principalship of Lancashire College, in succession to Dr. Bennett.—Visitors to England this summer include Dr. Stocking, of Montclair Congregational Church, N. J.; Dr. Parkes Cadman, and Dr. Bruce Taylor, Principal of Queen's University, Kingston, Canada.—Rev. Richard Roberts, Church of the Pilgrims, New York, is expected to return to England soon.—Dr. George Jackson proposes to remain in Canada until September, when he returns to Didsbury College.

ALBERT DAWSON.

THE SUNDAY SCHOOL

The Discovery of Timothy *

PAUL'S affinity for young men is one of the finest proofs of his genuine worth. We all know that if a preacher can make good before a college audience he must be the real thing. American youth has a way of going directly to the true values. Sometime ago a man whom I know made an awful fizzle before a college crowd. That crowd spotted him and took him at his true value. One time, in Europe, I met two young men who discussed with me the personality of a man we knew. They had his number, afterward I found that they were correct. I like Paul because he won Timothy. Everything we know about that youth indicates that he was strictly high grade. His mother and grandmother were God-fearing religionists, his father was probably a cultured Greek. The youth himself was clean-cut and powerful. When the great apostle came to town he was drawn to him, confessed his faith in Jesus and volunteered for the ministry. Under the loving and wise tutelage of Paul he became a noble preacher and a bishop of souls. It was a big day's work when he found Timothy. Every church ought to have a service flag on which are the stars of those who in that congregation volunteered as preachers or missionaries. Yesterday I heard of two young women who are considering going as missionaries. This morning I talked with a father whose son is considering the ministry. He belongs to another church, but the boy and I have been friends and the father wished to tell me about this important decision. "He's all I've got," said the father, "and if he'll go to college and study to be a preacher or a missionary I'm willing to spend every dollar I'm worth to educate him." This boy has not missed Sunday school in sixteen years. Recently he refused to take a Sunday trip because it would keep him from his Sunday school. Scotch blood flows in his veins and some day the world will hear from that lad.

Something is wrong with a church that does not attract young men and young women. If a church is lacking in young people it is quite likely that the church is a doctrinal church—one of those dry-as-dust affairs where only so called orthodoxy is preached. "Look out for a man who is too orthodox," said a college professor to me, "he might steal horses." When I find a man who is too fearfully pious and who wants to talk all the time about the peculiarities of his church I give that gentleman a cold reception. He is about the least attractive individual in the world to me. Young people just naturally avoid churches where peculiarities of doctrine are the main issues. As well live on a diet of beans! On the other hand, that church makes a big mistake which tries only to entertain young folks. They despise that type of patronage. T. R. Glover says that wherever the church has made much of Jesus, Jesus has made much of that church. It is the heroic note that attracts and holds young folks. They want life; full-rounded, modern life.

The world today is in a critical position. Nothing can save the world but the gospel. In New York our president, choking with tears, cried out over those 5000 bodies of returned soldiers of our republic, "It must not be again." He spoke for all our hearts. Yet, it will happen again unless there comes upon the churches a new urge and passion in preaching and teaching the gospel. One prayer should be made every Sunday in every church among us: "Thrust forth reapers into the harvest." Every pastor should turn Paul and lay his hands upon the potential preachers and missionaries in his church. The very choicest should be selected. Missionaries should be poured into Japan and Mexico. This is the highest statesmanship. There is not an hour to lose. The future belongs to the jingoes or to the gospellers.

JOHN R. EWERS.

*Lesson for August 21, "Paul Prepares for World Conquest. Acts 15:36-41; 16:1-5.

CORRESPONDENCE

The Negro "Problem" and the Golden Rule

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with profound interest and appreciation your recent editorials on "Letting the Negro on the Inside" and "The Negro as the Acid Test." The frankness with which you discuss your subjects, when added to a similar outpouring of frank discussions that I have read in *The Nation*, *The New Republic*, *The Central Christian Advocate*, et al., reveals an underlying motive of sincere helpfulness which causes me to look upon the Tulsa massacre, with all its savage and fiendish horrors, as the greatest incentive to mental, moral and spiritual awakening that has touched the lethargic white American conscience in a generation.

Ignore it if we will, deny it if we desire, the fact remains that the questions that have to do with our inter-racial relations are the most serious and vital that concern the future peace and happiness of the citizens of this republic, and should be considered in the most careful, just and scientific manner of which we are capable. Believing *The Christian Century* to be making a sincere effort to formulate plans and mould sentiment favorable to the proper and permanent settlement of these questions, I am wondering if it would permit a member of the Negro race to join it at the "conference table" and make a few suggestions concerning the plans to be put into operation.

White people have for a generation looked upon these growing inter-racial questions as a difficult, if not an insolvable "problem," and this mental attitude has prevented, or at least rendered useless, any and every effort made toward its solution. Now to the scholars and real thinkers of my race, there is nothing either difficult or insolvable about these inter-racial relations. To us there is no problem, except the problem of finding a way to enjoy "the blessings of life, liberty and the pursuit of happiness," while our neighbors are hurling humiliating protests and the deadliest missiles of injustice upon us.

But, to our white friends and enemies, there is a problem of Herculean proportions. It grows with the years and will continue to grow until they decide to put aside hypocrisy and selfishness and apply the Golden Rule to the problem. In seeking to solve any problem when there is no fixed rule in evidence, the first essential is to establish a working hypothesis and proceed with a logical and consistent course of reasoning and actions. If the results accomplished are in harmony with the ideals desired, the problem will be solved and we then know that our hypothesis is true; but if the very opposite of all that we sought or desired results, and the problem continues to grow worse, we should know that our hypothesis is false and immediately seek for another.

No stronger evidence of the falsity of the hypothesis upon which the greater number of white people base their hopes and actions, in seeking to solve the "race problem," can be introduced than a survey of the present terrible conditions that exist in all parts of the country. And what is that hypothesis? Emerson, speaking of Plato, said: "Plato is philosophy, and philosophy Plato." In like manner there is a world-wide sentiment among white people that "Civilization is white, and white is civilization." The Emersonian hypothesis has never been disproved by the most rigid analysis of philosophical requirements; but the world war, East St. Louis, Tulsa, the peonage and pogroms of Georgia and the entire south, and the thirty years of mob violence that have been permitted to go unchecked and unpunished by the American people, prove that

the veneer of civilization is no thicker on white people than on those whom they seek to civilize.

In the face of such sickening evidence, how can any Christian, worthy of the name, claim more than that white Americans, like people of other races and nations, are in a state of becoming civilized? And how can any plan or movement founded on such a false hypothesis, be expected to solve the race problem? The plan suggested by *The Christian Century* of opening the homes of the best white people at certain times, so that the best class of colored people might enter and learn something of their interior, is, I confess, a new idea. I can see in it much that would be of cultural value, if it could be carried out on the same high and pure motivated plane as marked the mind that originated it; but I also see so much of an opposite nature that I do not hesitate to say that it contains the seed of its own dissolution.

It rests wholly on the hypothesis that "Civilization is white and white civilization." In its zeal to cure existing evils, it overlooks the fact that such a display of artificial formality, endured only for a brief period at certain stipulated times, and with the distinct understanding that it was a gracious concession made by a superior to an inferior, would be lacking in the most fundamental of Christian virtues—love and sincerity—while it would emphasize in the most malignant and, to us, repugnant manner the vices of selfishness and hypocrisy.

The most necessary and essential step for white people to take at this time is to get into closer touch with the home life of colored people and to familiarize themselves with their history and achievements. Far too many white people of the highest type continue to use the eyes and minds of people that lived during the era of slavery in looking at the Negro of the present day and judging of his worth, hence place a very low estimate upon his accomplishments. How many white people read Negro papers, magazines and books? How many ever visit the better class Negro homes, schools and churches? The number is so small that the Uncle Tom and Aunt Dinah type of plantation Negro continues to be the mental concept of the majority of white people in all that pertains to Negro manhood and womanhood.

To suppose that Negro men and women who perform domestic service for white people are, because of that service, incapacitated for leadership or rendered unfit to associate among the best classes of the race, is a point of view that could be held only by those who are in need of reliable information concerning Negro life. There is no such caste or class distinction among us. Napoleon never had a more alert and loyal body of scouts and sentinels—no people ever had a more efficient and reliable bureau of information than the Negro race has in that army of men and women who perform the duties of house servants in the homes of white people. Every one of them is a potential Joseph in the house of Potiphar and may at any time develop such elements of leader-

Contributors to This Issue

H. O. PRITCHARD, secretary Disciples Board of Education, formerly president Eureka College.

MARK WAYNE WILLIAMS, minister Sterling Place Church of Disciples, Brooklyn, N. Y.

ALVA W. TAYLOR, member editorial staff of *The Christian Century*; now in England studying industrial and social conditions.

ship as to win the highest place and sincerest tokens of love within the gift of the people.

It is true that Negroes are great imitators. They have imitated all that is best among the whites, and much that is bad; but have not yet fallen to the level of lynchers, traitors, bank robbers and assassins of officials. What they need now is for the white people to show, by their conduct and character, that they are, at least, equal to their imitators in obedience to law, in respecting the rights of others and in recognizing mental, moral and industrial efficiency wherever found, without regard to color or previous condition. That mental attitude which says, "Inferior, behold thy superior," is not the one best fitted to show those virtues, for it is founded on the old, old story of the "mote and the beam." When the "beam" is removed by introspection, the race problem will be found to be one-third optical illusion and two-thirds mental delusion.

Chanute, Kan.

CHARLES D. CLUM.

"Interpreting" Jesus

EDITOR THE CHRISTIAN CENTURY:

SIR: Brother Yarrow comes back at me in the style of the literalist and writes me down as some form of pagan. I would let it pass were it not that we may convert the literalist into a real expounder and propagator of the true spirit. I will be brief. One or two questions may suffice if backed by the clear statements of Jesus. This is not an attempt to formulate a system, but if we have a system of thought called Christian, can we get it out of statements, clear cut and torn from the context as Jesus gave them to us? On which set of statements must we pin our Christianity?

Statement one: "I came," said Jesus, "not to send peace on earth, but a sword." (Matt. 10:34.) Not to establish harmony, but to set a man at variance with his family."

Statement two: "If any man cometh unto me and hateth not his own father, and mother, and wife and children, and brethren, he cannot be my disciple." (Luke 14:26.) Jesus said these as certainly as he said—"resist not him that is evil." Is this discipleship on hate to be taken literally? Is this a part of brother Yarrow's faith or not, and why?

Statement three: "And he that hath none let him sell his cloak and buy a sword." (Luke 22:36.) What to do?

Statement four: "Therefore I say unto you—every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." (Matt. 12:31.) Mark 3:28-29 is even more emphatic in its paradox. If all sins and blasphemies are forgiven, how can there be any unforgiven?

Does it require any reason to say that Jesus must not contradict himself? And yet repeatedly he does, if we are literalists. And brother Yarrow must not "interpret" these sayings or say that Jesus is unreliable. We could accept both sets of sayings at their face value.

Hate our mother to love Jesus!! Jesus says so and it is not in a parable.

And was Jonathan Edwards as Christian when preaching, "Sinners in The Hands of an Angry God," as when preaching its love of God? Is a boy of fourteen as thoroughly Christian as he may be at 40? We know there is growth in Christianity. Why throw dust in the air?

The minority is generally right if progressive. But I fear that brother Yarrow will have to present better credentials to show his progressiveness. His literalism has gone to seed.

Binghamton, N. Y.

CHARLES E. PETTY.

A Growing Appetite

EDITOR THE CHRISTIAN CENTURY:

SIR: For some weeks now, I have had it strongly on my heart to write you a word of warmest appreciation of your splendid paper. I first took it for a short period, now I find I cannot

do without it. For years I was a regular subscriber to The Christian Commonwealth, London, England. When that went out of business during the war, I felt a distinct need for a paper of that kind. The Christian Century meets that need amply. I am impressed not only by the attractive style, the print, the arrangement, and general attractiveness of the matter; but by the admirable proportion maintained in the subject matter. You keep the constructive along with the critical with regard to the Bible; the mystical along with the scientific and rational; the national with the international; and, best of all you fearlessly apply the gospel of Jesus to social conditions. It is one of the few papers which comes into my hands which I feel must be closely scanned, if not read from cover to cover. I wish you the ever increasing success which your courageous and much needed paper deserves.

Duluth, Minn.

HENRY J. ADLARD.

BOOKS

INSTINCTS IN INDUSTRY, by Ordway Tead. Mr. Tead is both an economist and psychologist and makes an analysis here of the relation of fundamental human instincts to industrial organization and management. It is a scientific plea for the recognition of those elemental and oftentimes blind motives in human beings that demand recognition whether rational or not. The works manager of tomorrow will have to be just as skilled in a knowledge of human beings and their instinctive traits as engineers are today of the quality of the materials they work with. Salesmen are now taught how to manipulate the customer; why not teach the managers of men a like art? (Houghton, Mifflin).

THE HIGHER LEARNING IN AMERICA, by Thorstein Veblen. Dr. Veblen's admirers assert that he is the greatest mind in the academic world today. His knowledge is encyclopedic and his analytical powers exceptionally keen. He writes with subtle irony always, using an involved sentence that is difficult until one is familiar with his manner. In this book he analyzes the situation in regard to higher learning under the vogue of great gifts from millionaires and their administration by men committed to corporation methods. It is tremendously significant to know just what the trend is in the world of instruction administered under a financial rather than an academic system. What is happening to academic freedom, to the university democracy, to tenure of teaching position and to that guarantee of unlimited liberty to discover and proclaim truth or any phase of it that may appeal to a scholarly mind? Should the university go on in its evolution toward a corporation system of control or adopt a campus democracy that would make it largely autonomous? (Heubsch.)

RURAL ORGANIZATION. Proceedings of the Third National Country Life conference at Springfield, Mass. Contains addresses by rural life and rural experts, such as Samuel Higginbottom, R. R. Moton, Henry E. Jackson, H. Paul Douglas, Edward de S. Brunner and others. (University of Chicago Press. \$2.50.)

THE WRECK. By Rabindranath Tagore. (Charming as Tagore's writing usually is, he can hardly be called a success as a novelist. Much more pleasing and instructive are his poetical and semi-philosophical works. The present story presents a picture of certain phases of domestic life in India. The man who ought to be the hero is, however, so lacking in the essentials of self-determination as to be constantly perplexing and irritating to the reader. All of the problems presented in the story regarding his relation to the two women he contemplated for wives are the outcome of his own indecision and lack of grasp upon reality. If a story constructed on so perplexing a foundation can be regarded as stimulating, perhaps this one may take its place with the less significant novels of the present time. As a picture of Indian life and particularly of the place which women occupy in the social realm, it is interesting. (Macmillan, \$2.10.)

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Work Still to Be Done in China

In June a cable came from China saying that the immediate needs of the famine sufferers had been met. It was fully known by the American Committee for China Famine Fund that there are always post-famine problems, such as the care of orphan children. However, the committee did not care to undertake this responsibility, believing that it could best be discharged by the missionary forces. It is thought that many churches have in hand famine funds which they do not know how to administer. It is now suggested, with the full approval of the chairman of the China Famine Fund, Thomas L. Lamont, that famine funds in the hands of church treasurers should be given to the denominational missionary societies with instructions to devote the funds to the care of orphans and other famine victims. In this way the wishes of the donors to the famine funds may be best carried out at this time.

Fellowship of Reconciliation Will Hold Meeting

The eighth general meeting of the Fellowship of Reconciliation will be held in Belmar, N. J., Sept. 8-11. The conference will not be confined to a set program but will move in considerable measure according to the wishes of those participating in the discussions. Instead of a program of brilliant lectures, the program committee has prepared a list of searching questions for the members of the conference to ponder over and talk about. Some of the questions are as follows: "Within what limits is the use of force consistent with the program of love? Can the individual dissociate himself entirely from the evil which inheres in our present international, industrial and social relations? Should he take part in a government founded on force? Should he support such a government by taxes or service? Should he hold stock in a corporation not functioning according to Jesus' principles? Should he work with churches or other organizations that are apparently committed to the present social order? Is a general strike to prevent war a Christian use of force?"

Unemployment Secures Attention of Church Leaders

As the number of unemployed men over the land mounts into the millions, and the nation faces one of the worst winters of its history, churchmen are beginning to realize that the subject is one which has religious implications. Ministers are making unusual though often vain efforts to connect up the people of their parishes with positions. Meanwhile the fallacies of an industrial order that can permit so much economic waste and injustice is being challenged. Rev. Charles N. Lathrop spoke recently in Trinity Episcopal church of New York before one of the most aristocratic congregations in this country. His words on that occasion are noteworthy. He said: "Today there are from three to five million people out of employment.

This means that there are from ten to twenty-five million who are feeling the difficulties that come from the inability of the head of the household to earn anything. We need make no pathetic picture. The condition itself denies one of the principles of obligation in a Christian society." As Dean Lathrop further discussed this problem he said: "I think that we are obliged to admit that our society fails of being Christian."

Church Ordains Woman in Spite of Protest

Jackson Boulevard Church of Disciples of Chicago has been very tender in its regard for Mrs. Austin Hunter, widow of its minister who died in June. Desiring to honor her and to recognize her talents, as well as to provide her a place on the staff of church workers, the church board voted recently to ordain Mrs. Hunter. One of the very conservative members of the church called the elders together and read to them the various scripture passages on the subject of woman's place in the church in order to prove that the contemplated action of the church was unscriptural. However, the complainant proved too much. His scriptures were equally useful in keeping women from speaking in prayer-meeting, teaching a Sunday school class or even singing in the choir. On a recent evening, after due deliberation, the church proceeded to the ordination of Mrs. Hunter, with the overwhelming approval of the people of the parish.

Methodist Colleges Raise Money

The Methodists seem to have the habit. After the big centenary fund was raised, some of the pessimists asserted that the big effort would kill Methodist generosity. During the past year a total of nine million dollars has been raised by Methodist educational institutions. The educational leaders assert that during the next ten years it will be necessary to raise \$125,000,000 to meet the growing needs of the Methodist colleges and universities, which are now over-run with students.

Prominent Bible Student Dies

Dr. Cyrus Ingerson Scofield is widely known as a popular Bible expositor. He published the Scofield Reference Bible which has had wide circulation. Previous to this achievement, he had the distinction of being pastor of the Moody church at Northfield, Mass. He died at his home on Long Island recently at the age of 78.

Dr. Poling Will Recover

Multitudes of young people over the world have waited anxiously for bulletins with regard to the condition of the associate president of the Christian Endeavor Union, Dr. Daniel Poling. Dr. Poling was hurt in an automobile accident July 4. A lumbar vertebra was fractured which made necessary a surgi-

cal operation. He has passed through the initial dangers of this experience, and the surgeons now give assurance that by the autumn time he will be up again leading with his enthusiastic personality the Christian Endeavor forces of the world. He has been treated in a hospital at Northampton, Mass.

Turkish Persecutions of the Chaldeans

The Turk is running true to form these days by inaugurating persecution against the Chaldeans which are said to be more terrible than the persecution of the Armenians. Rev. Joseph Naayem is in this country soliciting funds for his persecuted brethren. He is a priest in the oldest patriarchate in the world, that of Babylon. He has himself been in prison, guarded by Turkish soldiers who prodded him with bayonets whenever he went to sleep. They also plucked out the hairs of his beard.

Religious Day Schools Proceed

The revised plans for the religious day schools in Evanston are in full swing. This year the instruction will be given in adjacent churches instead of in the school buildings. Provision is made also for giving the instruction within the regular school hours so that the pupil taking religious instruction will not be penalized by having a longer school day than other children. The teaching will be done by a young woman who will teach in various parts of south town different hours of the day. Evanston has two school districts, and it is in the south town district that the work is now in process of being set up. It is hoped that later in the year the modified plan may be put into operation in the other school district. Rev. F. A. McKibben is in charge of the set-up and will act during the coming years as Director of Religious Education.

Disciples Have Missionary Success

Morrison spent a lifetime in China with but a single convert, but such work is not so hard any more. The officials of the United Christian Missionary Society report that the past year the baptisms upon the foreign field totaled 3,200, which is the largest record ever made by the foreign force of the Disciples denomination. It is an interesting fact that the preachers on the foreign field now report a larger per capita of baptisms than do the preachers of the home field.

Baptist Women Select New Leader

The Woman's Baptist Home Mission Society has recently elected Mrs. George W. Coleman as president. She has been an active worker in the organization for many years and is known from coast to coast in Baptist circles. She has served in recent years as vice president, and comes into full leadership after being tried in various subordinate positions. She has traveled all over the country,

and is well grounded in the fundamentals of her task. Mrs. Coleman is a very busy woman, as may be seen by the fact that she is president of Woman's Baptist Social Union of Boston, president of the Woman's City Club of Boston and president of the New England District of the Woman's Baptist Home Missionary Society. With her husband she is deeply interested in the Forum at Ford Hall.

Disciples Open Work Among Indians

Disciples of Christ have recently begun a large work among the Indians of the Yakima Reservation. Eighty acres of land were purchased and upon this land a building costing thirty thousand dollars has been erected. Christian industrial work will be the feature in this mission. A home for girls is also provided and a house mother. The Indians themselves have made liberal contributions to the building fund, and on the completion of the building they invited their white friends in for a big barbecue. At this feast 700 Indians and 600 white people ate barbecued beef together. Recently a family of six were baptized into the fellowship of the Christian church. A pagan organization of the Indians still persists, and into the community comes occasionally a Roman Catholic priest and a Methodist preacher.

Missionary Stranded on the Other Side of the World

The world war has wrecked many plans, and few of these wrecks are more tragic than the collapse of the hopes of John Sturgis. He came to America a number of years ago, and studied dentistry. While here he became a Disciple and also a naturalized citizen. After announcing his aim to be a self-supporting missionary in Persia, he has for many years practiced his profession and exercised an influence in behalf of Christianity. The war gave enemies a chance to ruin him and he was driven into the mountains to seek protection. Recently he was given passage to Bombay by the British government, where he is now stranded. Though he was never on the pay roll of the Disciples Missionary Society, the latter organization is receiving special contributions to bring him and his family back to America.

Methodist Achievement Stirs Up Other Denominations

The erection of the great building for Wesley Foundation Social Center has been an inspiration to other denominations to do bigger things at the University of Illinois. The Disciples have a considerable fund for work at this university, and to this was added recently one gift of a hundred thousand dollars. The Disciples have a two million dollar campaign on in Illinois, forty per cent of which goes to work at the state university. The Unitarian denomination through the Laymen's League has purchased a lot adjacent to the church on which a parish house will be erected for the use of the students. The Presbyterians hope to add to their staff of university workers soon a specialist in religious education. The State Society of Catholic Lay-

men finance a work at the University of Illinois and provide the salary of a priest.

Well-Known Preachers at the University of Chicago

The Sunday pulpit continues to be one of the great features of interest for the thousands who are in attendance at the summer quarter of the University of Chicago. The university preacher for the first Sunday in August was President Ozora S. Davis of the Chicago Theological Seminary. The following Sunday Rev. J. Bradford Pengelly of St. Paul's church, Flint, Mich., is the preacher. Dr. Carter Helm Jones of First Baptist church, Philadelphia, will serve on August 21. He will remain in Chicago to deliver the convocation sermon on August 28.

Board of Promotion Sets the Mark High

The Board of Promotion of the Northern Baptist Convention has set the mark high for the Baptists the coming year. At a meeting in Des Moines June 25 the following goals for the coming year were fixed: First, 200,000 members added to the churches by baptism and restoration. Second, 200,000 members enrolled in stewardship leagues. Third, 1,000 churches paying the pastor's pension premium (in the Ministers and Missionaries Benefit Board). Fourth, a total of \$87,500,000 pledged toward the \$100,000,000. (This means \$29,675,700.15 in addition to the amount pledged to April 30, 1921.) These additional pledges

must be secured before May 1, 1922, if conditional pledges of \$3,000,000 are made available. Fifth, a total of \$20,000,000 paid on account of the New World Movement.

Expert Speaks on a Neglected Field

Who knows anything about Siberia, the land of vast areas and meager population? The Mount Hermon Federated School of Missions, which held its annual session on Mount Hermon in California July 9-16, was determined to find out something about this neglected section of the earth. Dr. H. H. Guy, a former Disciples missionary to Japan who now teaches in the Berkeley Union Seminary, was brought to the School of Missions to lecture on Siberia. Dr. Guy served as interpreter during the war for the United States government, and he was located at Vladivostok. He gave lectures full of information about the eastern domain of the Russian empire.

Hotel for Retired Ministers

A hotel has been purchased by the Retired Ministers' Association of the Methodist Episcopal church which will be put at the disposal of the members of the association. It is located at Eustis, Fla., and will accommodate 130 people. The purchase price was fifty thousand dollars, twenty thousand of which was subscribed by the people of Eustis. If the rooms are not demanded by the ministers they may be let out to other peo-

Disciples General Convention Program is Announced

THE program for the International Convention of the Disciples of Christ to be held at Winona Lake, Ind., August 28-September 4 is now in the hands of the printer. On Monday board meetings will be held and the convention proper will open on Tuesday afternoon in the large tabernacle, which will seat nearly eight thousand people. At this afternoon session the annual reports of the various organizations participating in the convention will be presented.

A feature of the week will be a series of vesper services held on the hill out of doors. This will be directed by Rev. Jesse M. Bader, secretary of evangelism. The speakers will be Rev. M. A. Hart, Rev. Jesse B. Kellems, Rev. J. B. Hunley, Rev. Harry G. Knowles and Dr. Herbert L. Willett. The president's address will be delivered Tuesday evening by Rev. George A. Miller of Washington, D. C.

Wednesday and Thursday will be given over to the work of the United Christian Missionary Society. Addresses interpretative of the different departments of the work of this organization will be presented. Friday will be the day for special interests not represented in the work of the United Christian Missionary Society, including the Board of Education and the Board of Temperance and Social Welfare. One of the interest-

ing features of Friday will be two addresses by Dean Charles R. Brown of Yale Divinity School. His topic in the evening is: "The Primacy of Education in Building the Kingdom of God."

Saturday will be a day unique in Disciples convention history. On this day there will be an open forum through the forenoon during which an hour will be devoted to each of three different questions. These are "Was the New Testament Church a Community Church?" "What Should Be the Attitude of the International Convention and of Local Churches and Other Agencies to the So-called Independent Missionary Agencies?" "What Shall Be the Attitude of the Church of Christ to Members of Other Communions Who Seek Fellowship With Them?"

Sunday will be a day of spiritual privilege. Rev. Earl Wilfley will preach in the morning. In the afternoon a communion sermon will be preached by Dr. George H. Combs and the communion service will be presided over by Dr. A. B. Philpott. The evening meeting is devoted to the interests of the Association for the Promotion of Christian Unity. Rev. J. J. Castleberry will speak on "Christian Unity," and Rev. Charles Clayton Morrison will speak on "Christian Unity and World Peace." The convention will close with the Sunday evening session.

ple. When the ministers stop there with their families they may have accommodations at the rate of three or four dollars a week. A cafeteria is operated in connection.

Fanatic Religionists Lead on to Death

The perversion of the Christian faith sometimes leads to some very grotesque and terrible occurrences. In South Africa recently a sect sprang up among the natives called the "Israelites." This group was led by a man who called himself the Prophet Enoch. They took possession of government land near Queens-town and defied all the government authorities. A force of 800 police was sent against the sect with orders to proceed diplomatically if possible. The "Israelites" attacked the police with long steel daggers and when the fray was over 199 of them were killed and 125 were fatally wounded. This has ended the trouble with them. The native opinion in South Africa is said to defend the police and to condemn the action of the religionists. The "Israelites" rushed to death with the recklessness of dervishes.

Church Establishes Court to Hear Boys' Disputes

Boys need a court in which to settle their disputes before there is an appeal to physical force even more than men do. An ardent worker of First Christian Church of Lincoln, Neb., has established such a court. Some newsboys recently brought to the court a question which was rending their group. One boy had lost money by being overstocked with papers by another boy. The boy losing the money had taken a baseball and sold to settle the account. A jury was impanelled, two attorneys were appointed from the circles of the boys, and a layman of the church was chosen as judge. The jury was out ten minutes and brought in a verdict which settled the case in justice and equity. This group of newsboys is led by a layman known as Dick Case, and his "gang" meets in the church basement at stated intervals.

Catholics Spend Large Sum on New University

The Roman Catholic church has very ambitious plans for the Catholic University at Washington. The Shrine of the Immaculate Conception is already under construction at a cost of five million dollars. Construction will soon be begun on a great library which will cost a million dollars. The new university, one of the youngest in America, already has one of the largest university libraries in the country and is said to have the finest collection of books on Latin America in existence. A stadium will be built for the university, modeled after the Harvard stadium, which is to cost a half million dollars. While many Protestant denominations look to New York or Chicago as a national headquarters, Roman Catholics persist in their traditional policy of establishing themselves firmly at the national capital, making church administration coincide in large measure with the administration of the affairs of state.

Archbishop of Canterbury Visits Scottish General Assemblies

The "Kirk" of Scotland is the established church of that country in the same sense that the Episcopal church is the established religious organization of England. Recently the Archbishop of Canterbury visited the General Assembly of the Scottish church, a thing unprecedented in British annals. He spoke with regard to the Lambeth proposals for unity. Furthermore the archbishop visited the General Assembly of the United Free church. Many Britishers cherish the dream these days of an all British church that would include practically all those non-Romanists who hold to the historic faith. The two great Scottish communions are drawing very near to a union of their forces, and when this is accomplished the Scottish people, once the most sadly divided religious people in the world, will be among the most united and harmonious.

Christian Student Movement Marks Quarter Century

Dr. John R. Mott has recently put into book form the story of the World's Student Christian Federation. Six leaders met in August, 1895, at Vadstena Castle, Sweden, and laid the foundations of the movement. A three-fold aim was laid out. This was "to lead students to become disciples of Jesus Christ as only Saviour and God, to deepen the spiritual life of the students and to enlist students in the work of extending the kingdom of Christ throughout the world." When originally formed it united five distinct movements. Today there are twenty-six constituent organizations. There are now 2,500 local organizations which have a membership of 200,000 students.

Ministers Petition in Behalf of World Peace

The Committee on Reduction of Armaments of the Church Peace Union recently presented to President Harding a petition signed by 20,503 Protestant ministers, Catholic priests and Jewish rabbis, asking that the president call an interna-

tional conference to discuss reduction of armaments. The signatures were gathered by mail from all over the country. Of the various religious leaders approached on the matter of the petition, only 209 refused to sign because of an opposite opinion. The northern Methodists lead in the signatures with 4,950 and the Baptists are a close second with 3,650. The denominations that follow are: Presbyterians, 1,950; Lutherans, 1,900; Methodists, South, 1,500; Episcopalians, 1,400; Disciples, 1,400; Congregationalists, 1,150.

Rebukes Methodists for Immodesty

Most denominations have pet adjectives with which they describe themselves. These phrases grow sufficiently hackneyed to arouse the mirth of the ungodly, and to occasion discreet smiles among the saints. The editor of the Northwestern Christian Advocate administers a rebuke to a minister who spoke in his prayer of the "great Methodist church." The editor suggests, "From the upper side the qualifying adjective might not be absolutely appropriate."

Two Hundred Daily Vacation Bible Schools at Work

The Daily Vacation Bible school movement has made great growth again this summer. For a long time social workers have felt the need of doing something for the children who were turned on the streets at the time of year when juvenile delinquency mounts to the highest figure. The public schools were without funds for any summer program and the church program is therefore welcomed by all sections of the city. Last year there were 164 schools in operation with a total enrolment of 21,000. This year the figure is growing greater. There are over 200 schools with an enrolment running beyond 25,000. These schools have a central organization through which common methods are brought into operation. The two thousand teachers come together once a week for instructions in the various kinds of work which they

Butler College Secures a President

BUTLER COLLEGE, located at Indianapolis, has been without a president for months and the attention of Disciples of Christ has been centered upon this situation, for Butler is a school of central importance in this fellowship. Dr. Robert Judson Aley, president of the University of Maine, has been called to the presidency of Butler quite recently and has promised to accept. He will move his family to Indianapolis by September. Dr. Aley is an Indiana man, having been born in Coal City, and he was educated in Indiana institutions for the most part. He secured a B. S. from Valparaiso University, an A. B. and an A. M. from the University of Indiana, and a Ph. D. from the University of Pennsylvania. He has carried on special studies at Leland Stanford University. As an educator he has filled every position from country

school teacher to university president, his special subject being mathematics. He taught in the University of Indiana, becoming head of his department and later state superintendent of public instruction. With the calling of a president the board of trustees is discussing some ambitious projects for Butler college. It is proposed to enlarge the school into the University of Indianapolis. A change of location to Fairview park is also one of the items in a program of enlargement that is being considered. Five faculty positions are to be filled at once so the new president comes to grips at once with real problems. He is fifty-eight years of age, at the height of his powers. The board of trustees assures its public that the parents of the new president were Disciples, and that Dr. Aley has throughout his life taken an active part in the affairs of the church.

are doing. These daily vacation Bible schools are giving more Bible instruction in two months than the average Sunday school is able to give during the whole year. Besides the Bible instruction there is manual training, educative games and an Americanization program which commends the schools to all public spirited citizens.

Keeping in Touch with Isolated Christians

Many Christians do not feel at home outside of the communion of their fathers. Universalists are carrying on a publicity program to locate the isolated members of their flock, and these will be put into touch with the movement through literature and letters. The most ambitious undertaking has been that of the Protestant Episcopal church. A Church League of the Isolated has been formed, and the idea has met with a most encouraging response. The bishop of South Dakota sent a Christmas message to the members of the league in his state last winter. In some cases a number of people are found in one community, and the rector of the nearest church makes periodic visits, holding a religious service in a home.

Episcopalians Revive Their Personnel Bureau

The problem of locating ministers congenially is one of the big tasks of the Christian church. The Methodists do this through the bishop, but with much dissatisfaction and much leakage from their ministry into that of other denominations. The loosely organized denominations have so little machinery for this that good men are often out of work in spite of the demands of the churches for men. The Episcopal church is reviving its Personnel Bureau which has in the past proved so effective in its work of serving the churches. This bureau undertakes to put each man into the field where he is best suited, with the cooperation and approval of the bishop, of course. In twenty-two months the original bureau, an experimental affair, received applications from 187 clergy and applications from 31 parishes. The bureau located organists, curates and various lay workers as well as rectors of churches. In some denominations ministers are urged to advertise for positions, but the Personnel Bureau is a very much more dignified and effective means to the end of making men efficient in their life work.

Fluctuation in Ministerial Supply

The Congregationalists are known among the Christian organizations for their care in the gathering of statistics. Deductions drawn from the figures published in their year-book have more authority than those from some similar publications. The matter of ministerial supply in this denomination has been studied for a long time. In 1865 at the close of the civil war the proportion of Congregational churches in this country without pastoral care was 19.3 per cent. The year when conditions were the very

best the percentage of churches without oversight was 16.6. The figures in the last year book show that 22.4 per cent are now without care. This is a high percentage, but is not as high as some church leaders have believed it to be without consulting the statistics. Rev. Marion J. Bradshaw, student secretary of the Congregational Education Society, insists that it is bad psychology to be talking continually about a meager supply of ministers, holding that the laymen of the churches will not espouse a dying cause, but will respond to an appeal to join in with a going enterprise.

Southern Presbyterians Favor Racial Peace

The southern people are alert to the dangers of interracial strife and are co-operating with all wise movements to bring about better feeling. The General Assembly of the Presbyterian Church in the United States which met in St. Louis recently, passed resolutions pledging the support of the denomination to the Interracial Commission which is working valiantly toward better conditions. The problem is neither northern nor southern any more, and in both north and south there is need of studying the ten million black men and becoming acquainted with their aspirations and ideals.

Employers Defend Freedom of Christian Pulpit

Not all employers are ready to stand with their confreres of Pittsburgh. The Federal Council of Churches is in receipt of a communication signed by some of the greatest employers in the east in which they approve the social attitude of the Federal Council. With regard to the Pittsburgh difficulty, they speak right out in the following words: "We especially deplore any financial boycott of the church bodies as unethical and highly inexpedient. The United States needs the church in these days; and the church it needs is not one that is timid and colorless but one which, while judicious, is aggressive and courageous."

Ministers Will Retrace Paul's Steps

Walking in the steps of the Apostle Paul is the privilege of twenty-six ministers and seminary professors who have gone to the near east to study the life of Paul on the spot this summer. At the present time no theme is yielding so many new facts as the life of Paul. In Corinth an American archeological expedition is unearthing a synagogue. Near Athens a temple has been found which has significance for the Christian story. When these students return with their pictures and lectures, there will be new interest through the whole church in the life of Paul.

Four Thousand Moving Picture Machines in the Church

While most ministers are still debating the matter and some are actively hostile to the innovation, four thousand churches in the United States are operating moving picture machines. Just what effect

this will have upon the commercial movies is problematical. It would seem inevitable that the effect should be felt in many communities in a decreased patronage of the commercial houses. Many of the churches that employ this method are Congregational, Methodist and Disciples churches.

Church Organists Are Now an Organized Guild

Every profession and calling has its organization these days and the church organists have not lagged behind. Their fourteenth national convention was held in Philadelphia during the latter part of July. There were discussions about purely musical topics, but some of the papers were on such every-day themes as how to get on with the minister.

Work Starts on Bahai Temple

The world temple of the Bahaist religion is already in construction at Wilmette, a suburb of Chicago. On a hill overlooking lake Michigan a temple is being erected which when completed will cost a million and a quarter dollars. The architect is Louis Bourgeois. The architect has drawn plans which have aroused the most favorable comment and he asserts that his ideas came by divine revelation. He is of course a member of the Bahaist faith. The symbols of all religions will be found upon the temple since the Bahaist religion claims to supersede all other forms of faith. The great dome of the building will be 162 feet high. Rooms will be provided for the followers of the various religions to meet for their own peculiar kind of worship. The Bahaist religion sprang out of

Community Minister—The Secretary of the Vermont Congregational Conference would like to correspond with men whose tastes and experience seem to fit them for leadership of community churches. C. C. Merrill, 83 Brookes Ave., Burlington, Vt.

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a Mohammedan sect of Persia about the middle of the past century. The Bab was martyred and succeeded by Baha'o'llah. His successor at this moment is Abdul Baha, who resides in Syria.

Disciples Promoting Church in the Oil Fields

The lure of oil these days is much like the lure of gold in a former time. Men from all over the world are to be found at Breckenridge, Texas, in the center of the big fields west of Ft. Worth. A Disciples church is already planted in that pioneer town, backed by First Christian church of Ft. Worth. Electric fans have been installed in the church to keep it cool during the summertime. A parsonage has already been erected and the minister has the advantage of the very latest city comforts in a pioneer city. The workers in an oil country have the virtues and vices that used to characterize a mining town.

El Paso Now Belongs to Roman Catholics

The city of El Paso, Texas, is the gateway to Mexico. In a population of 85,000 there are 35,000 people of Mexican extraction. The growth of Protestant propaganda among these Mexicans aroused the church authorities and the Roman Catholic bishop planned a typical medieval counter movement. A great parade was arranged in celebration of the dedication of the city to "the Sacred Heart of Jesus." This parade was resplendent with the barbaric glory that characterizes a Mexican social event. Some members of the Knights of Columbus order held up a canopy and underneath this canopy marched two bishops, one from El Paso and the other from Chihuahua. All the people witnessing the parade were ordered to take off their hats in honor of the church. The Methodist and Presbyterian gymnasiums and schools are for the moment deserted by large numbers who have returned to old loyalties, but one wonders if the parade can hold these permanently to the old mother church.

Church Would Not Bless His Marriage

Secular papers have featured the difficulties of a young man in Sault Ste. Marie, Mich. He decided he wanted to marry a divorcee. The priest of the Catholic church to which he belonged would not marry him, so he tried out one by one the Protestant ministers. These also refused to a man, and at last he was driven to the office of the town squire, where he had the civil ceremony. There is a tightening up on the part of the ministers with reference to divorce.

History of Iowa Disciples Will be Written

Though they have less than a hundred years of separate denominational history, the Disciples have in recent years been developing considerable interest in their early history. The state convention of Iowa has authorized Rev. Charles Blanchard to write the history of the churches of that state. Mr. Blanchard

has spent most of his life among the Iowa Disciples, being connected with their journalism, and in many other ways familiar with the life of the churches. When his book is written it will be published at the expense of the Iowa Christian Missionary Society.

Presbyterian Sunday Schools Are in a Healthy Condition

The statistics of Presbyterian Sunday schools indicate that the past year has been a very encouraging one in the life of that denomination. A grand total of 1,646,068 are now enrolled in the Presbyterian Sunday schools. Last year the number of new pupils added were 140,767, exceeding that of any previous year. The giving of the Sunday school people is also remarkable, the gifts to Presbyterian boards averaging \$1.50 per person.

Canoe Load of Converts Drowned on the Congo

Rev. Charles P. Hedges, who is on furlough in this country after a term of exacting missionary service upon the Congo, was in receipt of a very sad letter recently. A canoe containing eleven of the native Christians of Monieka, ten men and a woman, who were making a trip to saw lumber for the mission, were

thrown out of their dugout canoe into the water and drowned. The loss is a very serious one for the infant church, as some of the most stalwart leaders were in the group. Mr. Hedges draws a moral from the sad incident that the Disciples denomination should no longer delay in providing steam launches with which to make the trips up and down the river. Several years ago Rev. Ray Eldred, a missionary from the state of Michigan, was drowned in the Congo, an event which could have been averted by adequate modern equipment.

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